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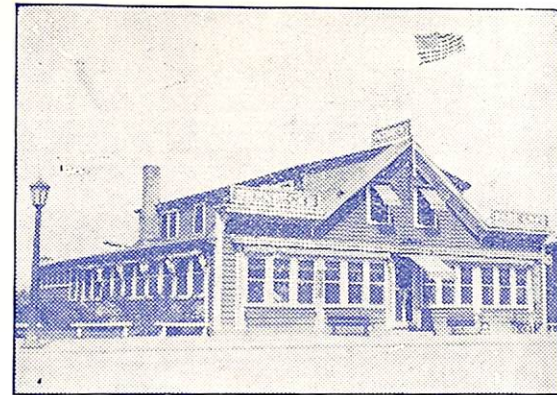
*In This Issue: Is Uniformity of Ritual Desirable?*



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There's many a sorrow and pain, I know,  
As we tread the path of life;  
There's many a grief and lasting woe;  
And the way is toil and strife.  
But the hardest load we have to bear  
Is the labor and strength that's lost  
In building the bridge with toil-some care  
O'er the stream that is never crossed.

We have fretting and worry from morn till night,  
And anguish weighs on the heart;  
The thorny way seems hard to right,  
And life is a bitter part.  
But there is a burden greater yet,  
Much peace of soul it has cost,  
It is building a bridge with toil and sweat  
O'er the stream that is never crossed.

There's looking for crossings all the day,  
And searching along the shore  
For a bridge or ford along the way  
We shall never travel o'er.  
There's sighing for useless toys in vain,  
And dreaming of chances lost;  
But 'tis hardest to bridge with might and main  
The stream that is never crossed.

Then gather the roses along the way,  
And treasure the fragrance rare;  
Rejoice in the bright and joyous day,  
Refusing to borrow care.  
For sorrow and pain will surely come,  
And your soul be tried and tossed;  
But don't be bridging to reach your home  
O'er the stream that is never crossed.



# NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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No. 12

**FELICITATIONS** The Grand Lodge of Canada celebrated July 18-19 the seventy-ninth anniversary of its existence with appropriate ceremonies in Toronto. The event was signalized by a large attendance of enthusiastic brethren and while the results of the difficult economic conditions were manifest in a shrinkage of membership, the organization in our sister state shows every evidence of strong, virile Craftsmanship and a forward-looking program is in effect to strengthen, if possible, the ties of brotherhood heretofore existing.

At the same time, in the same city *The Freemason*, "Canada's National Masonic Monthly," observed its fifty-fourth birthday, an unique event. Few Masonic monthlies have so long a record and the *CRAFTSMAN* felicitates its contemporary upon so admirable a record and extends best wishes to the new proprietors, Messrs. J. H. Wildfory, manager, and R. M. Charters, editor, for a successful and increasingly prosperous future.

The path of a Masonic publication these days is a thorny one, but with a single eye to service to our beloved fraternity, much may be done and a rich reward secured.

**MISPLACED** Some ten years ago a plan was set on foot by the Templar organizations of this country to assist "worthy" young men and women to secure a college education. Under the plan any applicant could upon his signature to a promissory note secure funds whereby his tuition, and in some cases living expenses, be secured, and his prospects for future success thereby greatly improved.

The money for this purpose was obtained by assessment upon every member of the Order throughout the country and over the period of its existence a vast amount has been raised and disbursed through this means.

It was expected that the loans, being based primarily upon the honor or character of the applicant, would be paid promptly as agreed in the bond. The terms were certainly generous. This latter phase has not worked out very well, however. While there are many instances in the records of genuine good being accomplished, and a scrupulously exact return of the money made, there are also many more cases which tend to show that the administrators of the fund either reposed a rather blind confidence in the applicants, or were imposed upon; for there is at present a very large sum due to the fund which will never be paid and accumulating evidence that the trust of the Templar bodies has been misplaced.

One commentator has described the fund as a "matrimonial bureau" inasmuch as many students used their quota to start married life. In any case there is reason to doubt the wisdom of further continuing this

tax upon members of the Order; doubtless many men who have gladly given to the fund in the confidence that it was worth while will find some other more worthy place for their contributions.

**BALANCE** Always when Nature's accounts are reckoned up, a balance is struck. In the affairs of humans or in the larger phenomena of Nature alike inevitably the scales are adjusted with relentless, infallible accuracy.

Just now over a large part of this country drought has ruined growing things and the feeble efforts of men made futile by exceptional weather. The policy of government to curtail production of essential food products is made to seem puny by comparison with Nature's inexorable plan; there is likelihood that a grave shortage will prevail, and as a consequence a corresponding increase in the cost of living. This at a time when a heavy strain upon society to maintain decent standards of living is being borne, and lower living costs are necessary.

Truly the burden today upon the man bearing the responsibility of rearing a family or maintaining a business giving employment to others is a great one. Panaceas provided by a paternal government, while serving as a sop to stop discontent, fall far short of accomplishing any lasting good and the bogey of steadily increasing taxes which must be paid hovers overhead in careful imminence.

Why is it that with such a surfeit of material things, accumulated during lush years, men's lives must be made morbid from the fear occasioned by a lack of reasoned planning on the part of the nation's servants? No one yet has been able to repeal the law of Nature nor that secondary law of supply and demand. Nor are they likely to; but much present-day legislation ignores these fundamental laws.

Unless and until government or some other agency can devise a system whereby the surplus of things produced can be distributed equably among all—not a few—no positive end to the present unsatisfactory conditions can be obtained. The world today suffers largely from weakness in the channels of distribution and from no lack of good will men are prevented from securing for themselves and their dependents a proper share of the products of field and factory to make life decently comfortable. These men will continue to question the wisdom of many present Utopian plans.

Communism, collectivism, socialism, each are symptoms of a disordered condition. No palliatives of a puerile government will do more than ease fundamental wrongs. Sooner or later a comprehensive plan must

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Alfred Hampden Moorhouse, Editor and Publisher.

be devised whereby all nations will be obliged to consider essential matters of vital human interest in their international aspect. The seat of present economic trouble must be reached. Nationalism, now flagrantly and offensively rampant, must be tempered to meet a changing world, in which distance has been annihilated, faraway peoples brought together as next door neighbors, and a society recreated in which men's minds come together in closer contact on matters of universal concern than ever before.

Strife will not settle things. Only the fool believes war to be advantageous to any country. Peaceful participation in a world economic conference will ultimately prevail; today's standards must be changed from the bottom up.

Not the millenium, but a step toward it cannot be far off when out of discontent, discord, and errors of the present some semblance of universal order and brotherhood presents itself. In this work men of the Masonic fraternity must be enlisted; not seeking to foment strife, but rather urging judicious settlement of international differences and looking forward to a happy issue out of all our afflictions by a rule of reason.

**OPPORTUNITY** Many of us feel a little sorry for the man who explains his lack of advancement by saying, "I have no opportunity."

It has come to be accepted in the modern world that "absence of opportunity" is most often the absence of courage, and to be short of courage is a grievous flaw in one's equipment for happiness and success.

But for those who are not so courageous as they would like to be, there is always this comfort: opportunity is infectious. One man of boldness and vision who conceives an idea and then goes forward to put it into operation in spite of all the numerous wiseheads who say, "It has never been done before," and "Do you not think the risk is too great?"—one such man making his own opportunity, makes opportunities for dozens, scores, hundreds, thousands of other men. The man who clearly foresaw the commercial future of wire-

less telegraphy, for instance, made for himself a great opportunity, but what thousands of others have found in it opportunities for themselves!

So the Freemason who looks into the real heart of his obligations will find opportunities which in their development will stimulate others in service. It's like a snowball rolling down hill, this living and working with firm courage and faith in behalf of others. To live and work thus is to find one of the greatest of happinesses that can come to a man, but there are too few who have the vision to see opportunity thus, and, as a consequence, the world suffers. Until men can find their forte in the larger world outside their own perfunctory daily tasks and steadfastly follow ideals will they suffer by the precise limitations they themselves impose. Truly has the poet said, "Where there is no vision the people perish."

**TEMPLARS** Back from California came those crusading knights after the pilgrimage to the 39th Triennial, held in San Francisco last month. Brave souls these—but a kindly fate held off the worst features of the recent deplorable labor troubles until their return. There were no casualties—horse and foot have all returned safely to their own asylums throughout the Templar world.

Andrew Davison Agnew was honored by election to the office of most eminent grand master of the grand encampment of the United States at the Triennial. Milwaukee is his home, and he has rendered distinguished services to the Order, both as head of Wisconsin Commandery No. 1 and as Past Grand Commander of Wisconsin.

\* \* \*

Incidentally, on another page of this magazine will be found an article on Templarism by Jesse E. Ames, an ardent scholar and deep student of all things Masonic, which will be of interest, as throwing light into dark places, and generally increasing the knowledge of the Craft in Templar history.

## Nazi Monotheism

There is but one Hitler, and Goering is his prophet. That is the gist of General Goering's creed as stated to 300,000 listeners at Halle recently:

This man lighted the torch of the new faith in Germany, and when millions had caught fire from this torch, then there was bright day (after dark night) in Germany and the sun of a new life shone over Germany's counties. . . The same man, who gave Germany light, watches to see that this light continues to shine over the German people. . . The German people knows that the Leader watches night and day over its good. For him the supreme law is justice. Whoever sins against the people must pay for this, the gravest of all sins, with death, whoever he may be. . . Only one thing matters; whether the Leader has confidence in us. His confidence makes us very mighty; if he takes his confidence away, we fall instantly back into the forgetfulness of night. For Adolf Hitler is Germany.

And General Goering is but one of many prophets. In thus attributing to Adolf Hitler omnipresence and omni-

potence, if not immortality, he rivals but does not go farther than the present Minister of Propaganda, Dr. Goebbels, who wrote, several years ago, of his idol: "The day may come when everything breaks in pieces and the mob foams round you and shrieks and yells 'Crucify him!' Then we shall stand there like iron and sing and shout 'Hesanna!'" That day has not yet come, though many mutter or are silent round the Leader. But, in the meantime, the apostles have been somewhat thinned in numbers. No man can read the future, but all men must wonder whether it shall lie with Goering's sword or Goebbels' Hesannas—or perhaps elsewhere. Millions of torches make life light; they also make it hot. If it be true that Adolf Hitler's confidence alone makes mighty, who will keep or win that confidence during the coming winter? For one who is endowed with power Herr Hitler has of late been paying a surprising deference to other lesser powers outside the beak of Goering. Can it be that the German god has taken other forms and that the Reichswehr giant is still mightier than Hitler?



# Is Uniformity of Ritual Desirable?

## A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### CONSISTENCY A JEWEL

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

THE question of whether or not uniformity of ritual is possible or desirable opens up unlimited avenues of speculation, for no doubt there are very many Masons who would stick to the absolute letter of the ritual without deviation, however minute, and who would make of its terminological exactitude a sort of fetish or idol to which all, universally, must bow down.



The trouble with these good souls is that *theirs* is the only proper authoritative version, all others being spurious or at least, incorrect; and therein lies the basic objection to any attempt to secure uniformity, for there are none so blind as those that will not see; it would be a thankless undertaking to attempt to secure uniformity, for no amount of persuasion, logic, or exhortation could induce these men to change their minds.

How often is met that individual who, while the work is in progress, whispers to his neighbor "he made a mistake there" or "he got that wrong," and later, in the ante room, chides the offending officer for his dereliction, gloating in his own superior knowledge. Such men lay altogether too much stress upon mere words, overlooking the broader aspects of the esoteric.

It would be delightful to many if they could enter a lodge anywhere and find an exact similarity of ritual, but that, too, would be tiresome, for the very variations and the reasons therefore make such digressions an interesting inquiry leading to more intimate knowledge of Freemasonry in its universal aspects and the acquirement of additional Masonic Light.

In all main essentials ritual should be as near precisely alike universally as possible, however, for the reason that nothing of its rare beauty and symbolism should be lost. That each word in each line in all its branches and degrees must conform to one pattern is not to be expected or desired. Some of the most delightful experiences of this writer has been the observance in other countries of ritualistic work in varying form to that of Massachusetts. And yet the spirit animating our foreign brethren in their daily contacts with others left nothing to be desired in warmth and sincerity.

Freemasonry is not a matter of words alone, for while these have undoubtedly much to do with the beginner's impressions and to a certain extent influences

his subsequent attitude toward the institution, such dissimilarity as exists between different jurisdictions is really of comparatively small account.

Of much greater consequence is the manner in which ritual is imparted. Force and power, eloquence of expression, feeling, conviction, the persuasive guidance to higher thought through the moral lessons impressively rendered, are of infinitely greater value. Parrot-like repetition of any uniform formula in words is not desired nor desirable.

### NOT DESIRABLE NOR POSSIBLE

By WM. C. RAPP  
Editor *Masonic Chronicle*, Chicago

UNIFORMITY of Masonic ritual has never existed. Little is known of the ritualistic ceremonies used prior to the formation of grand lodges, but it may safely be taken for granted that the "time immemorial" lodges selected whatever pleased them for the meager ceremonies with which they conducted their initiatory and other affairs. After the formation of the Grand Lodge of England in 1717, some efforts were directed toward the adoption of authoritative ritual, but very little had been accomplished when the schism resulting in the formation of the rival grand lodge took



place, the disaffection being caused in part by objection to the work prescribed by the original grand lodge.

The lodges to which the ancients and moderns granted charters naturally followed the ritualistic practices of the parent body to some extent, but the freedom of latitude which was then enjoyed by particular lodges in all matters included the ritual, and there was certainly no uniformity. As both English grand lodges chartered lodges in the American colonies, the varying rituals were brought to this country. As is well known, the several grand jurisdictions in America reserve to themselves the right to use such ritual as they prefer, with the result that there is material difference in the esoteric work now prevailing. The United Grand Lodge of England never has prescribed a standard ritual for the use of the lodges under its allegiance.

Under these conditions there is not a remote probability—or even possibility—that grand lodges will consent to adopt a standard uniform ritual, either in the United States or in other countries. The most astounding feature of the divergent rituals, however, is the fact that while there is endless variation in phraseology and structure, the underlying motif and

body, the philosophy, science and symbolism, remains essentially the same.

As to the desirability of uniformity, there may be many opinions. Uniformity within a jurisdiction is exceedingly desirable. If the officers of individual lodges were permitted to make such changes as appealed to them, to introduce innovations which in their opinion were improvements, or in any way to tinker with the authorized rendition of the work, we would soon have a conglomeration of conflicting ideas and viewpoints represented. That a uniform ritual throughout the United States would have some advantages is beyond peradventure, but it would also have some serious drawbacks, and on the whole we do not believe it would be desirable.

The very attempt to establish a uniform ritual would result in contention and disturbance. We have only to remember the disagreements which arose three-quarters of a century ago as a result of the efforts of the Conservators' Association to establish what they maintained was the true Preston-Webb work to be assured that any efforts in this direction will be productive of serious inharmony.

### IS UNIFORMITY OF RITUAL POSSIBLE OR DESIRABLE?

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

UNIFORMITY of ritual is an ideal state of affairs. Ideals are sometimes possible—rarely are they probable. So with a uniform Masonic ritual—it is always possible, but it is very improbable of accomplishment. It would be an ideal condition if a Mason of Wisconsin could visit a lodge in California, Illinois or Massachusetts and hear the same words and phrases, as well as witness the same floor-work, as in his home lodge. He would feel more at home. But such a condition, in all human probability, will never be.



Even in England where our ritual was born, there is no ritualistic uniformity. There they have two main systems of "workings" (as they are called) and several others of more or less prominence. (Incidentally, the disciples of any one of the "workings" have little toleration for the claims of any of the other systems. A sort of "armed neutrality" prevails.) The followers of the Emulation system (the largest group) look down with something of toleration and complacency on the adherents of the other systems, while the followers of the stability, Reconciliation or some of the other so-called "workings," soberly regret the mistaken attitude of superiority of their Emulation brethren. The Scottish and Irish rituals, of course, differ still more widely.

And so it goes! Uniformity in the Masonic ritual is an ideal that will probably never be realized—not even among the 49 grand jurisdictions of the United States, far less in an international way.

Coming to the second part of the question under

discussion, "is uniformity desirable," leads us far afield in speculation.

We can conceive the possibility of a ritual so uniform that the initiate might take literally the statement that it had come down unchanged and unchangeable from the time of King Solomon, having been handed down "from mouth to ear" from generation to generation. So might the awe and wonderment of the initiate be increased—at the expense of his credulity. But would it really add anything to Freemasonry as an institution, or as a force for good among mankind? You and I and all other Masons who occasionally visit lodges in foreign jurisdictions, are prompted to do so, in some degree at least, by a natural and healthy desire to mark the difference with our own work. Isn't that true? If, then, there was complete uniformity, much of the urge to visit would be lost. In that respect, therefore, uniformity is not wholly desirable.

So long as the underlying principles of Freemasonry remain uniform—so long as its chief tenets and requirements show no variance—so long as the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul remain unchanged, we can regard some slight differences in the ritual or floor-work without undue worry.

It's the contents of a package that counts—not the wrapping in which it is delivered.

### VERBAL UNIFORMITY IS NEGLIGIBLE

By JOS. E. MORCOMBE  
Editor *Masonic World*, San Francisco

"IS Masonic Ritual Uniformity Possible or Desirable?" Our subject, like many proposed for discussion in this place, has been long and warmly debated, with strong opinions held for and against. Doubtless our symposiasts will also differ in argument and conclusions, and thus the reader may profit from the presentation of varying viewpoints.



A very notable ecclesiastical organization is frequently criticised in that it sacrifices a spiritual unity by too great insistence on outward uniformity. One wonders if a like accusation could not be lodged against our Masonry. Strict uniformity is the goal and mark of mass production. The finer and better work, having individuality and a higher value, is ever more carefully and lovingly wrought by the skilled artisan.

Let us first inquire whether a uniform ritual, embracing all American jurisdictions, is possible. A negative answer is immediately formulated. The older grand lodges, inheriting their variants of the ritual from a time somewhat remote, are naturally and properly proud of a strict adherence to that which was received from the father. That they differ more or less in details from each other causes no trouble; they all agree upon fundamentals. They would not and should not yield to any new fangled "improvements."



A majority of the newer jurisdictions have welcomed and made much of the ritual tinkers. For the most part, grand lecturers and others to whom have been committed the guardianship of the ceremonial work, have been brothers having the fatal gift of easy memorizing, and but little else of qualification. As is the ignorance of such officials, so has been their desire to change the ritual. Each one of them will imagine that the product as arranged by himself is of the nature of divine revelation, and not to be questioned by any other. To such laborers is to be credited most of the rhetorical nonsense that has disfigured the work as accepted by many American bodies of the Craft. Phrases that had a rich antique flavor and fine significance have been ruthlessly pruned away, giving place to a growth of words chosen for sound rather than sense—turgid, inappropriate or wholly unmeaning. Someone has said that a diamond has its value unimpaired, even if unpolished, while a pebble remains worthless in spite of the lapidary's art. Who of us, having knowledge of the absurd excisions and substitutions in modern Masonic ritualism, but will reach the mournful conclusion that diamonds have been cast away to make place for pebbles. Yet not one of the whole tribe of tinkers, living or dead, but is or has been certain that his own particular brand is the only simon-pure, blown-in-the-bottle kind; in word, syllable and letter the same as was dictated by King Solomon and solemnly endorsed by the original triumvirate. What

chance would there be for a uniform ritual under such circumstances?

As for those who consider a uniformity of ritual desirable, let me quote from Milton's *Aeropagitica* a pertinent sentence or two. This great writer was discussing religious conditions in the England of his time, and thus he wrote: "I fear that this yoke of outward conformity has left a slavish yoke upon our necks. . . . While we still affect by all means a rigid outward formality, we are likely to fall into a gross conforming stupidity." The Grand Lodge of England, wise and experienced, is without an authorized "work." Whatever the variant used, if so be that the fundamentals are unchanged, is adopted at the option of the lodge. In this way there has been preserved much of great value, that with but one rigid form would have been irrecoverably lost.

The older ritual of Masonry, rightly regarded, is as a conglomerate rock, in which are embedded rare fossil forms—precious bits of history, fragments of antique philosophy, and traces of moral teachings from many sources and times. In too many cases the official wisecracks have laboriously chipped out such treasures, leaving no more than the binding material that can stir no generous sentiment, nor incite the desire for further knowledge.

All this in the name of a stupid uniformity, that might enable some mere wordmonger to more easily visit another lodge than his own.

## Ideals of Freemasonry

By LORD AMPHILL

A stirring address was delivered by the Pro Grand Master, Lord Amptill, on the occasion of the recent installation of the Provincial Grand Master for Lancs. (W. Div.), at the St. George's Hall, Liverpool, England, recently:—

"Brethren, there are two sayings which I am very fond of quoting, and to which I have given a certain amount of publicity. They are the sayings of an American Grand Master, Most Worshipful Bro. Dr. Charles Johnson, Past Grand Master of the Grand Lodge of New York. The first is that 'Our object is not so much to get more men into Masonry, as to get more Masonry into men.' Well, what a splendid, pithy saying; what a magnificent working maxim. Another which I heard him utter, and which is equally appropriate to us and to these times, and one which I would ask you to fix in your minds is, 'Hats off for the past; coats off for the future.' There, again, could we have a better exhortation? It is one which I know will appeal to you, because I have already told you how warmly I appreciate your regard for those traditions, which are the main source of strength and endurance and permanence to any community or nation.

"As regards the first saying, namely, that our object is to get more Masonry into men. Surely none will disagree that there is room for improvement in this respect. We cannot but admit that there are a great

many Masons who do not know half enough about Masonry. That is where there is room for improvement, and if every Mason knew as much about Masonry as he ought to do, there is no limit to the power for good which we could exercise for our country, and the peace of the world. That is something to strive after, and each and everyone can do his bit, just as every soldier can do his bit, when it comes to warfare, for the honour of his regiment.

"Now is the time—this the time when all the leaders of the people in every sphere of our social and national life are calling upon us to 'take off our coats,' to make our utmost endeavours in everything we are concerned in: national affairs, trade, industry and philanthropy, and I am sure our Brethren of the Church feel that now is the time when fresh efforts should be made on new lines of thought. After all, these are stirring times that we are living through. We hardly realise that in God's good Providence we have escaped the violent revolutions, bloodshed and anarchy which have been taking place in other parts of the world. As Englishmen, we should thank Almighty God every day that we live in this blessed isle—this favoured land. In that connection, may I say, it is incumbent upon us as Freemasons, more than upon any other section of the community, to rejoice and be thankful, for during the past year we seem to have attained the zenith of our great name and

honour. During difficult times we were permitted to complete two magnificent and costly edifices and see them inaugurated splendidly—peacefully inaugurated under the highest auspices in the land, and that has been going on while all the rest of the world is tormented with unrest and anxiety and uncertainty as to the future. Do you realise that in the lifetime of the youngest here, the oldest and mightiest dynasties of the world have collapsed, almost simultaneously? Hapsburg and Hohenzollern, Romanov and Bourbon, Coburg, Braganza and Wittelsbach, the Sultan of Turkey, the Shah of Persia and the Emperor of China, have all been suddenly overthrown, expelled and banished. Before the war, of twenty European States, only two were republics, namely, France and Switzerland. To-day there are in Europe ten great republics. Twelve powerful rulers have been dethroned, and deprived of their crowns, and twelve great dynasties have been overthrown. But here, let us thank God every day, we have retained our great Institutions, and we have retained our Monarchy. We are able to join without fear or concern in our majestic National Anthem—"God save the King." We have as heir presumptive to the throne a truly noble Prince, who is beloved all over the British Empire. Can we, as Freemasons, respond to those exhortations from all the leaders of the nation? Undoubtedly we can.

"The example of a quarter of a million citizens pledged to the exemplary discharge of their civic duties, must count for something. Every one of the many elements that go to make up national character has its effect. Freemasonry is one of those elements—it is a good element, and it is a very strong element in this country, which can be made infinitely more potent by influence and example. It is an example that is spread, not by preaching or discoursing, but by our manner of thought as revealed by casual observation in our everyday handlings and dealings with those men with whom we come into contact. Those are the things

which promote that though upon which everything else depends. We are all creatures of thought.

"As some wise man of olden days has said: 'What a man thinks, that he is; this is the old secret.'

"Our object is 'to unite in the grand design of being happy and communicating happiness.' That is no impossible ideal. It is a matter that we can further by the exercise of the free will with which God has endowed us.

"Examine yourselves whether you wish to be rich or to be happy, and if you wish to be rich know that it neither is a blessing, nor is it altogether in your own power; but if to be happy, know that it both is a blessing, and is in your power; since the former is but a temporary loan of fortune, but the gift of happiness depends upon the will.'

"That is all part of our philosophy, and if Masonry teaches us to train our thoughts, to confine them to that right channel which enables us to see all beauty, strength and goodness then our ideal is attainable. Whether it is to be contented with our lot, to be steadfast in our determination to be exemplary in the discharge of our civic duty, so day by day, each and every one, no matter what our position, is spreading the good example. So it seems to me that we have something that is worth working for. It may seem to some that our ideal is unattainable, but every ideal is worth working for, and it is that which makes for human progress and happiness.

"My last word to you is, 'Be not weary in well-doing.' I ask everyone of you to put his whole heart and mind into the simple duties of Masonry, and you will be doing a good thing in a far wider sphere than anyone can imagine. You might indeed be erecting a pillar of strength that would save our blessed England from sharing the fate of those foreign nations, which have lost everything, and seen the destruction of the great Institutions upon which their welfare and security used to depend."

## Men and Brothers

By IVOR BROWN in *The Manchester Guardian*

I have just been invited to join a Society to Promote Human Equality; almost anybody could be equal to paying the subscription, which is one shilling a year; but this is called a minimum; a show of inequality, upwards, would not, I suppose, distress the treasurer. The S.P.H.E. sensibly refuses to load its notepaper with a vast catalogue of supposedly honorific names; the habit of accumulating Vice-Presidents by the score is a wretched disease of our reforming groups. Mr. Shaw set a good example when he wrote to some such body, "I never Vice-Preside." People should never be asked to Vice-Preside, unless it be as the introduction to an active presidency. There is a surprising amount of snobbery among those who would improve the world. They believe that the public is impressed by a list of notable or notorious names at the top of a letter. There are some of these titles which have acquired inevitability; they seem to decorate every communication of this

kind. If we believed that the owners of them ever attended a committee or gave the cause a single thought beyond their self-regarding interest in such advertisement as the notepaper offers, we might be impressed. But we have our doubts.

The new society is well aware that there are many groups and sects toiling for equality in one way or another; it seeks to promote the general idea of human parity; it offers no formal schemes; it wants a "sound economic basis for the development, all the world over, of the True, the Beautiful, the Good." All the world over! I fear that a series of deputations to Hitler, Mussolini, Stalin, and company demanding equal rights for all their citizens would be rewarded only by that form of equality which consists of being kicked down different stairs with equal violence.

People who use the phrase "human equality" do not, as their more clownish critics maintain, believe in hu-



man similarity. They are asserting equality of rights, not of physique, brain, virtue, or capacity in general. Most people pay lip-service nowadays to equality of opportunity, but not all relish it when they meet it. There is a kind of radical who talks much about the People, but if he climbs a mountain or visits a beauty spot and finds that the people have got there first he is extremely indignant, not just because the People are throwing bottles about but because they are there at all. It is logical for an anti-equalitarian of the feudal type to be annoyed when he finds a hundred others on the top of Scafell Pike, because he really believes that Scafell Pike was specially erected for the benefit of his own class, just as some landowners believe that land was divinely separated from water for them to own it. The least logical person is the intellectual democrat who talks of equality of opportunity as a splendid ideal and then is extremely angry when the opportunity is taken. This species of philosopher would gladly see millions with votes; he draws the line at millions with motor-bicycles. The roads are for his own motor-car. He would like the millions to have nice houses, but they must not get in his way, eat up the fields, or "spoil the district." Beneath this business of preserving the amenities there is often a good deal of real selfishness.

The great levellers of our time have not been principles or politicians. They have been inventions like the petrol-engine and artificial silk; they have been organizations like the great catering firms and the cinema trade, which treat a patron with only sixpence to spend as though he were a customer worthy of comfort and respect. They have been the tourist agencies which organize foreign travel on astonishingly cheap lines. The motive has been economic, not ethical. Artificial silk was not produced by some radical who espied a way to make Jill as good as her mistress, nor did motor-bicycles reach the road through some levelling passion to let Jack put his employer in his place by passing him at sixty miles per hour, which, incidentally, is scarcely an equalitarian practice. During the early part of the twentieth century it was discovered, at least in certain instances, that equality pays. So the sixpenny seats at the cinema are not bare boards nor is the two-penny cup of tea served in a hovel. It has even occurred to some people that education may produce better workers or that health service will pay their way in the long run. But there are no quick results and annual dividends in this kind of accountancy, the lesson takes much longer to learn.

Meanwhile there remains in the average man a strong dislike for equality in most affairs of life. Having established his right to the road with a motor-bicycle, his governing desire is to go faster than all the other motor-bicyclists. When there is so much traffic that all must move at an equal pace there is only an equal distribution of bad temper. Nothing could be less

equalitarian than a sweepstake where all contribute at the same rate in order that a handful may draw out gigantic sums. Inequality of reward could not be carried farther, but millions of people, many of whom, I suppose, vote at elections with strong ideas of equality and social justice, are fascinated by this organized inequity. In our leisure we are anti-levellers all. Sports and games are essentially competitive, and the man who says that he does not care about winning is either a liar or a fool. When a golfer, after ending "all square," says that it is a splendid termination of the game, his equalitarian sentiments are humbug. Of course he would have liked to sink that last putt and emerge with the satisfaction of a victory. Would anybody be pleased if all the horses running in the Derby achieved a dead-heat, or all the English cricketers in the Test match made thirty runs each? We like individual triumphs, heroes, victors, and makers of records. The moralists of sport like to emphasize the levelling qualities of team work, but the prime object of one team is to prove the inequality of the other. In political and social matters I think my zeal for equality is equal to that of most upon the radical side. I prefer several small to one large. I envy the citizens of small countries which are not plagued with Imperial responsibilities or burdened with cities which have outgrown all civic proportion and have become small nations. But it is harder to believe in the abolition of reward—for that is what equality of reward implies. So long as "fundamental satisfactions," to quote the S.P.H.E., are available for all. I can see no reason for equal divisions of the overplus. Provided the poor man has a really good cottage at the gate, I have no objection to the rich man being in his castle. Indeed, he may be said to render us a service by staying there, for the big, unwieldy, cold, draughty houses are horrible places to occupy, yet they diversify and, in some cases, adorn the scene. We do not want them pulled down or left to decay into squalid ruins. So if somebody chooses to live in such a place instead of having a small, compact, convenient, modern house by all means let him do so. It might be better for the souls of artists to be sustained by a beauty-loving democracy than to depend upon rich patrons. But what of their bodies? The fellows must live. If we abolish the patrons can we be sure that democracy will love beauty to order, eagerly do the patron's work, and pay for the commissions it gives? There will need to be a considerable change of soul in Parliaments and town councils before the artist can face an equalitarian society with delight. But we are still so far from a general guarantee of "fundamental satisfactions" that we need not worry over the possible disadvantages of an equalitarian future. There is a century's work to be done before the human being stands at "par."



## Knights Templars Origins

By JESSE E. AMES, P. G. H. P., Massachusetts

The chivalric degrees, Knight Templar and allied orders, are today usually referred to as the "American System." Like all the other degrees we have in this country that are a part of our American Masonic organization, the germ is to be found in the older Masonry of the mother land.

Ceremonies of a far different form came to this country, and in the process of time the rituals of these orders have been changed in so many particulars that while the spirit and the purpose, as well as the landmarks, symbols and tokens are preserved, the presentation cannot fairly be called a revised reproduction. Knight Templarism in the United States comprises an influential and substantial part of the Masonic fraternity, and occupies a high position, as the culmination of the so-called York Rite. The report of three years ago gave to them a membership in the United States of 435,901.

In other countries they are comparatively few in number, and do not in some respects enjoy the full recognition given to them here by the grand lodges of their jurisdictions.

The early knights templars of the Crusades were not Masons, nor is there any known direct connection between them. The Templars were a distinctly separate Christian order.

After their leader, Jaques DeMolay, was burned at the stake March 11, 1314, before the cathedral at Paris, in the presence of the assembled citizens, with several of his priors, after remaining nearly seven years in captivity, the "Order of the Temple" which had been in existence nearly two hundred years was destroyed, its preceptories were confiscated, and thus perished through the combined activities of Philip IV of France and Pope Clement V, those "Glorious Martyrs of a Glorious Order."

It is surprising, even difficult to understand, how Freemasonry in later years ever could have become connected, or have committed itself to the Christianizing of their "ancient and honorable institution" by the adoption of the "Order of the Temple."

Templarism sprang into being and upheld from its origin Christian and knightly teachings and practices. Symbolic Masonry is of its very existence cosmopolitan. The trowel of the one levelled all distinctions and spread the cement of universal fraternity. The sword and spurs of the other could only be obtained and worn by one of noble birth, or those famed for heroic deeds in defense of the Christian faith.

Beyond the knowledge of their deeds, and also their creed and purpose, which were handed down through the four hundred years following their extermination in 1314, no activities or revival of these Christian knights appears to have ever taken place, and no connection with any of the Masonic sources of that day or down through the intervening time has ever been shown.

There is not the slightest foundation for the fable that members of the dispossessed and dispersed Temp-

lars of the olden time, or their successors, had ever anything to do with the appearance of their teachings and ceremonies, and faith and name among the Masons of the eighteenth century.

It is the opinion of Masonic authorities generally that the early traditions and landmarks that were known of this justly famed early order were used and built upon by the ritual writers of the later day.

The era of speculative Masonry is usually dated from 1717. For a long time the operative activities of the builders of the many cathedrals and other edifices, the ruins of many of which still remain scattered throughout Great Britain as well as the Continent, had been waning. From an occasional reference or record showing that non-operative members had become connected with them, at least well over a hundred years before, and that as early as 1670 the Scottish Aberdeen Lodge was composed largely of non-operative or speculative Masons, we can get quite clearly the condition of affairs in 1717 and the necessary assumption of the control of Masonic concerns by the speculative element primarily to ensure the perpetuation of the order.

For a few years both operative and speculative Masons are of record as active in the lodges together, but the reshaping of, and the further organization of Masonry was ever in evidence; with the elaboration of the initiatory work accomplished in to three degrees and given to the subordinate lodges in 1725 all further allusion to any activities of the operative members disappears. Following shortly thereafter, there grew up a multiplication of degrees, rituals and ceremonies. Among them we find a mention of a ceremony introduced into France about 1740 into what they termed the high grade system, which later became known as the Order of Knights Templars. It was lodged into Freemasonry in England in 1754 by Boman Hurd, who had been admitted to the Templar Degrees in France two years previously. The original records of that day are not known to be in existence, but these details are fairly well established by the historians and are accepted. Templarism was first introduced into the British Empire in the "Ancient Lodges" under the Duke of Atholl. In Ireland also these Degrees were obtained, no doubt through the same sources. They were given in several of the old Scottish Lodges about this time, but there is no specific record of the actual conferring of them to be found, and it was not customary for any lodge to work any except their three degrees in regular lodge session, and it was only the regular session that was made record of in their lodge records. In 1780 these Templar Degrees were given a separate grouping, following the Royal Arch, but it was not until June 4, 1791 that a "Grand Council" or governing body of the Templar system was held in London and the status of the existing degrees of Masonic Templary were revised, and a shorter combined form of ritual adopted for the Order of St. John of Jerusalem. This Templar body was styled "Grand Elect Knights Templar Kadosh and Holy Sepulchre of St. Johns of Jerusa-



lem, Palestine, Rhodes and Malta." The Rose Croix and the Kadosh of the Scottish Rite were originally in this grouping with the Templar degrees, but are not placed in the Grand Council formation thereafter. The High Knight Templars of Ireland, about 1755 had included the Order of the Temple as well as the Order of Priesthood as a part of their Royal Arch system.

It is through this organization in Ireland that we obtained our Knight Templar in the United States in 1769 and received it as a part of the regular work as one of the necessary "Four Steps" to become a Royal Arch Mason. This is of record in St. Andrews R. A. Chapter Aug. 28, 1769, and Hughan says this record is the oldest one existing in the world, of the conferring of the Knight Templar Degree as a regular Masonic degree in a Masonic lodge.

The Certificate of Membership as a Royal Arch Mason, which this Royal Arch lodge (about the time of changing its title to chapter) issued to their members, reads as follows:—

*"Now Brethren, behold what Glory, and see the People that come from the East."*

We, the High Priest, First and Second Kings & Scribe of the Royal Arch Chapter held at Boston & under the Sanction of St. Andrews Lodge No. 82 of the Register of Scotland; do hereby notify and attest to all Men enlightened, that the bearer hereof, our faithful, true & well beloved Brother ——— was by us received as a Master Mason & as a Mark due to his Diligence & Zeal, did on the — day of — in the year of our Lord 179—Exalt him to the Degrees of Excellent, Super Excellent & Royal Arch Mason & Knight Templar, worthy to be received as such at all Royal Arch Chapters and as such we recommend him to all Royal Arch Lodges on the Face of the Globe.

Given under our hand & the Seal of our Royal Arch Lodge in Boston, this — day of — 1791. Of Royal Arch Masonry 3291 & in the year of Masonry 5791."

An original written copy is attached to the record book, with the words "and Knight Templar" stricken out with a heavy black line. It may be taken as established that it never was given in St. Andrews Chapter after November, 1794. This change in the status of their Templar degree was made at the same time that the primary organization of the first grand council took place in London, before mentioned, in which the grouping includes the Order of St. Johns of Jerusalem, Palestine, Rhodes and Malta and perhaps marks the time when the Malta was added as a part of the ceremonial with that of the Temple of St. Andrews Chapter.

However, without creating any subsidiary organization, appendant or dependent of them, St. Andrews Royal Arch Lodge-Chapter, from 1791 continued to confer the Knight Templar, but only as an honorary degree, not essential to membership in the chapter, and for an additional fee of \$10. In November, 1794, they conferred it for the last time of record in the chapter on Robert Newman, the sexton of the famous Old North Church. Several applications for the Knight Templar were recorded as received from candidates that evening, and such candidates were later given the degrees of Excellent, Super Excellent and Royal Arch, as also the Mark Degree which had at that time become incorporated as one of the essential degrees; but there is no record at that or any future time of any further conferring of the Knight Templar, and for some years

it had been the invariable custom, and continued to be so, for the secretary to explicitly record each degree when given in the chapter, and who received it. The chapter at Newburyport had already begun the work of conformation and reconciliation of their several degrees with St. Andrews, and it is on the record that all of the degrees they each gave were exemplified to committees of the chapters.

The Knight Templar ceremony as given in St. Andrews was therefore obtained at that time by Newburyport, and during 1795 an encampment was formed by them. Their earliest records are not in the possession of their Commandery, but from their record book beginning June 12, 1823, we find their record that the Commandery was established in 1795, and their by-laws also say "Instituted 1795, Reestablished 1823." They have also in their possession the diploma they issued to Hamilton Moore in February, 1796. This diploma is complete, and shows every evidence that their encampment was fully organized, and there is such a full detail of all the distinguishing symbols of the Knight Templar portrayed thereon, that we are compelled to the conviction that the Knight Templar they conferred as well as that of St. Andrews from whom they obtained it, was similar in all its essentials as we have it today. No indication of the Red Cross appears anywhere in this diploma, and there is no evidence of any kind that they had that degree at that time, which strengthens the belief that the Red Cross was at no time subsidiary in St. Andrews Chapter, and that Benjamin Hurd, Jr., and his Association of Red Cross Knights was an independent organization.

In this sketch of the order of the temple, neither space nor time will permit detailed presentation of the beginnings of the Red Cross in this country.

This order, which is termed in England "The Babylonian Pass" is not used in any of the English, European or Canadian preceptories, except that it is permitted in Canada to communicate it in order to qualify their fraters to visit American bodies.

The diploma issued in Charleston, S. C., by St. Andrews Lodge and upon which they rely solely, in the absence of any other contributing evidence, to show the conferring of the Knight Templar Order in that Lodge in 1783, also enumerates the Red Cross. The records of St. Andrews Chapter of Boston in 1797 notes the vote passed permitting the Knights of the Red Cross by Brother Benjamin Hurd, Jr., to make record of their meetings in the St. Andrews Chapter record book. This permission was never used by these Red Cross knights, at that or any later time. No records of this organization, which we will designate as the Hurd Red Cross, has ever been found.

There were records and Wm. Woart was their recorder.

March 12th, 1802 and from that time on, the records of the Fowle Red Cross Organization, also of Boston, and which appears to have supplanted the Hurd Red Cross, are in the possession of Boston Commandery, and constitute the first years of their history.

In 1805—Dec. 21st—the Boston Encampment of Knights Templars was formed under circumstances which will appear later, and the Fowle Red Cross was at its next meeting in March, 1806 dissolved and all its properties and records and membership became merged with the Knights Templars Encampment.

St. Johns Commandery of Providence records that a few knights of the Red Cross, Malta, Temple, and Order of St. Johns of Jerusalem met on Aug. 23, 1802 to form an Encampment.

At the next meeting, Sept. 23, 1802 the Red Cross degree was conferred on two candidates.

NEWBURYPORT: The earliest book of records—prior to 1823 has not been located for many years. The first page of their 1823 Record Book says "Instituted 1795." Their old By-Laws also are prefaced with the same statement. The diploma of Hamilton Moore issued by them in Feb. 1796 is a most interesting and convincing document.

In the Record of St. Peters Lodge of Newburyport of March 11, 1797, in a list of prominent Masons attending a funeral of one of their members, we find 12 listed as Knights Templars of Newburyport Encampment.

The records of the First Grand Encampment of Massachusetts and Rhode Island from 1806 and thereafter show the representation of Newburyport Encampment in their proceedings.

Such is the record of the three oldest commanderies in this jurisdiction.

The beginning of the conferring of the Order of the Temple, of course, in this jurisdiction in St. Andrews Royal Arch Lodge and as one of their "Four Steps" to become a member of the body antedates by more than 25 years any record of either of these commanderies, or any other Masonic body of this jurisdiction, or for that matter it precedes by many years any other record of the Knight Templar in the United States. It also antedates any record known of the conferring of this order in any Masonic lodge in the world by nine years.

Further, while little is known of the first (Hurd's) Red Cross in Boston, its existence and activity for a number of years following 1796 is clearly shown, not only by the record in St. Andrews R. A. Chapter, but also by the number of members they invested with not only the Red Cross, but also the Knight Templar and the Knight of Malta, during those years. The records of Boston Encampment and allusions made by Fowle and by the action of a by-laws committee, as well as the honorary membership given to Hurd, are also contributory.

In fact it is inescapable, that the Hurd Red Cross Knights, however they may have been first organized, were conferring the several orders along the lines of the present Commandery, and were therefore the original body to group the Red Cross, the Knight Templar and the Knight of Malta, in this jurisdiction. When referred to in the vote of permission to make their records in St. Andrews R. A. Chapter Book, they are designated as an "Association" of Red Cross Knights. In fact, it was the Red Cross that was dominant at that time and took over the Temple and the Malta, and even as late as 1802 when the second Association of Red Cross Knights was formed under Henry Fowle, the Temple and the Malta were discarded and it was voted to work the Red Cross only. This discarding of the Temple and Malta by Fowle, with the circumstances that resulted, points to this as the contention between them and the Hurd Red Cross. Only four years later they had to restore the Temple and ask their older members to invest their new additions with this degree

that they might join with Webb's Grand Encampment.

In the record of the formation of March 12, 1802, the following are reorded as the original organizers:—

Elisha Sigourney	Sam'l Bullings
Henry Fowle	Henry Purkett
James Harrison	Wm. Bentley
Hezekiah Hudson	Andrew Sigourney
Joseph Tucker	

All of these had received their Red Cross in Benj. Hurd's Red Cross Association, and only one, Elisha Sigourney, had received the Order of the Temple in St. Andrews R. A. Chapter. Yet all were Knight Templars, and presumably had obtained the Temple and Malta in Hurd's Red Cross as well as their Red Cross Degree. With the exception of Elisha Sigourney, the rest of them were made Royal Arch Masons in St. Andrews R. A. Chapter from 1795 to, and including 1800. This carries the activities of Hurd's Red Cross to 1801 at least.

Hurd's Knights of the Red Cross has been given scant attention by those who have written the record of Knight Templary in the United States, yet they were the forerunners of the Encampment organization of a few years later.

With the elimination of the Temple and the Malta by the 1802 Red Cross, we find the elimination for a time of Benj. Hurd, Jr. and Benj. Smith, both prominent Masons of that day.

Following the formation of a grand body in Providence by Thomas Smith Webb, it became necessary to restore these orders that they might become a part of the grand jurisdiction. And with the restoration we find the re-instatement of these two, and evidently a reconciliation; and several matters were introduced into the record to nullify as far as possible, the dissension so strongly indicated as having taken place in 1801-1802.

Here are the records:—

March 12, 1802—Voted to procure swords, jewels, aprons and insignia for Officers, and a Committee was appointed for the purpose which they did and reported later—(Showing the Hurd Red Cross made no amicable transfer of properties.)

No mention or reference of any kind in their records of either Benj. Hurd or Benj. Smith or of any former Red Cross—they refer to their own status as "received from competent authority."

On May 15, 1805 a communication was read from Thomas Smith Webb—no action on their part recorded.

On Sept. 11, 1805—a resolution was offered and voted, "That an Encampment of Knights Templars be formed and opened in Boston. Also:—"Resolved that the Knight Templars who are members of this Encampment (The Red Cross) be requested to confer the degrees on such other members as shall be solicitous to obtain it—(The Knight Templar and Knight of Malta).

This was followed by the organization of Boston Encampment of Knight Templars at the home of Henry Fowle, Saturday evening, December 21, 1805, at which meeting they elected officers and appointed a committee to apply at once to the Grand Encampment of Rhode Island requesting them to change the name thereof, and to grant to them a charter of *recognition*.



On March 15, 1806 upon a resolution of Henry Fowle, offered in the Encampment of Red Cross Knights, that body was dissolved, and all the properties, etc. were voted to the new organization.

Next we come to the reconciliation.

The following year a committee was appointed in the Boston Encampment of Knights Templars to revise the by-laws, and in their report of March 25, 1807 at its close occurs the following rather unusual recommendation for a committee on by-laws to report: "They also recommend that M. W. Benj. Hurd, Esq., and Benj. Smith who assisted in establishing this encampment, should be considered as honorary members thereof, and that the recorder notify them accordingly, which report was accepted, whereupon it was voted that Sirs Benj. Smith & Benj. Hurd, Jr. be and they hereby are admitted honorary members of this encampment."

At the next meeting—Wednesday, April 22, 1807, Benj. Hurd is recorded as present. These two excerpts are the first mention made of Benj. Hurd, Jr., or of Benj. Smith in the Knights Templar organization of 1805 and at no time are either of them mentioned in the records of the 1802 Red Cross.

Only once thereafter are either of them recorded as present in the Knights Templar Encampment, which was at the meeting of April 25, 1810.

There are two records later, however, that I know you will be interested in. I quote them:

March 10, 1813: "The M. W. Grand Master (Henry Fowle) in the name of M. W. Benj. Hurd, Jr., Esq., presented the Encampment with an elegant chair, whereupon voted:—That the Secretary be directed to

express to M. W. Benj. Hurd, Jr., Esq. the thanks of the Encampment for his valuable present, which is esteemed as an especial evidence of his affectionate regard, and as such is very gratefully received."

A most interesting report is spread upon the records in full, of May 1, 1819—it is well worth reading by any member of Boston Commandery. The report was written and read by Henry Fowle. It is a review of the years that have gone before, and from the middle of it I will quote a few lines—lines which may be relied on as indisputable fact, coming as they did from Henry Fowle, who personally had been a part of all that had gone before:

"... necessary to revert to the circumstances which occasioned its origin. In 1802 the following companions, having some years previously received the Orders of Red Cross, K. Templar and Knight of Malta, from competent authority, agreed to establish a Council of the Red Cross in this Town, viz:—Benj. Hurd, Jr., Elisha Sigourney, Benj. Smith, Joshua Eaton, Samuel Billings and Henry Fowle, and as there was not at that time any Grand Encampment, or any superior Establishment of authority in this Country to take cognizance of their doings, or to sanction their proceedings they called an Assembly at Masons Hall, Green Dragon, elected their Officers & agreed to hold their Assemblies on the Red Cross only. . . ."

I call your attention to just one thing in this quotation—namely, Fowle's enumeration of those who formed his Red Cross of 1802, headed by Benj. Hurd, Jr., also including Benj. Smith, and compare it with the record that this (Fowle's) Red Cross made, as to who organized it in 1802 as has been previously quoted.

## John Stark—Freemason, Patriot

John Stark, trapper, pioneer, soldier, patriot, hero of Bunker Hill and Bennington, was born at what is now Londonderry, N. H., August 28, 1728. Like many of our greatest men, his early life was spent in hardship. Archibald Stark, his father, was born in 1697. A native of Glasgow, Scotland, he emigrated to Londonderry, Ireland, while in his later teens, and in 1720, embarked from that place to New Hampshire with other Scotch-Irish Presbyterians, where they established a thriving community in a wilderness which they later named Londonderry, N. H. The first settlers from Londonderry, Ireland, came over two years earlier, and brought with them the art of weaving linen. They also first introduced the culture of the potato in that part of America. From the progeny of these settlers came many of the pioneers in Maine, New Hampshire and Vermont, and some of the most useful and distinguished citizens of New England and other parts of the country.

The voyage of the company that came over in 1720 was one of great hardship and peril. To add to its trials and sorrow, smallpox broke out, taking in death all the children of Archibald Stark. No one on the vessel being permitted to land at Boston, all were compelled to spend the winter in the wilds of Maine on the banks of the Kennebec River, where they encoun-

tered indescribable privations. It was not until the next year that they joined those who had come over in 1718.

The four sons born to Archibald Stark in America were William, John, Samuel and Archibald, Jr., each of whom held a commission in the British Army, and served with distinction during the seven-year French War. William served with bravery and skill in that war, but when his services were tendered the colonies at the outbreak of the Revolutionary War and rejected, and inferior men put in command, he tarnished his splendidly earned fame by accepting a commission in the British Army. He was killed in a fall from his horse soon afterward.

John Stark lived in the family of his father until the year 1752. In March of that year, at the age of 24, he and three others—his brother William, David Stinson and Amos Eastman, went on a fur trapping expedition to Baker's River in Rumney, the northwestern part of the state, where no English settlement had yet been made. Game being abundant, they had in a short time collected a stock of furs valued at about £560 sterling. Preparing to break camp and return with their wealth in furs, John Stark was captured by a scouting party of ten St. Francis Indians on April 28. The following day Eastman was taken

prisoner. William, by John's strategy, escaped, but Stinson was killed by a musket ball fired by one of the Indians. John Stark and Eastman were held captives for about three months by the redskins, part of the time at their tribal quarters on the Coos River. Stark stated that he was well treated by the Indians. He learned something of their language and mode of war which was of much value to him in his later military career. Both Eastman and Stark were redeemed by Captain Stevens of Charlestown, N. H., and Mr. Wheelwright of Boston, the latter for \$103, and the former for \$60.

Before being released, Stark and Eastman were required to undergo a practice of the northern Indians of requiring their captives to pass between two lines of young warriors of the tribe, each of whom wielded a club on the victim as he passed through. Sometimes the captive was killed before he could reach the end of the line. Eastman was severely whipped. Stark, more adroit, athletic and acquainted with Indian humor, snatched a club from the nearest Indian, scattered the surprised Indians with quick, well-aimed blows, and escaped with but few bruises, greatly to the delight of the old men of the tribe. During his captivity he was given a hoe and ordered to hoe the weeds from the corn. This being the work of squaws, and playing to the prejudice of the Indians in this respect, he cut up the corn and spared the weeds, thus showing his lack of skill in feminine duties. Finally, he threw the hoe into the river, declaring "it was the business not of warriors but squaws to hoe corn." For this spirited act he was given the name of Young Chief.

The following season Stark went to the head of the Androscoggin River, where he obtained fur, the proceeds of which he used to pay the Massachusetts Commissioner for the money advanced for his redemption, New Hampshire not having assumed the obligation.

His experience at the headwaters of the Androscoggin and Coos Rivers caused the General Court of New Hampshire to send a company under Colonel Lovell to explore those regions. John Stark was engaged as the guide. In 1754, a party of 30 men were dispatched by the Governor of New Hampshire to the upper Coos with a flag of truce to protest against what was rumored as French seizure of territory. Stark was the guide of this mission. No traces of the French were found.

It was this year that the Seven-years' War actually began. The English having established themselves along the eastern shores, the French had turned their attention to the interior, forming a chain of posts along the lines of water communication to check the westward movement of the English. The Ohio Company, formed in 1749, was the first link, and caused the rupture between the two contending national forces in America. As a result, the Albany (N. Y.) union was effected on July 4, 1754, the very day that George Washington was obliged to capitulate to the French and Indians at Fort Necessity.

The very extensive plan of campaign, first against Fort Duquesne under General Braddock; second, against Niagara by the regular forces raised in the Colonies and in Indian tribes; and third, against Crown Point by exclusively New England troops, was matured at Albany.

Stark rendered valiant and distinguished service during six of the Seven-years' War. His first service was with a corps of New Hampshire rangers as second lieutenant under Capt. Robert Rogers, in a regiment commanded by Colonel Blanchard. They were asked to report to General Johnson at Lake George. On September 8, 1754, three battles occurred between the French and Colonial forces in the movement by the latter forces against Crown Point and Ticonderoga, in which three commanders and an Indian chief were killed. General Johnson, himself, was wounded. This campaign was John Stark's introduction to the perils of regular warfare. His regiment was disbanded at the close of this campaign, but Governor Shirley, of New Hampshire, authorized Maj. Robert Rogers to recruit a full company of rangers to be attached to the forts between Lake George and the Hudson River. Stark was again commissioned a lieutenant. Major Rogers' *Journal*, published by him in 1765, at London, England, presents an interesting account of their severe and perilous warfare in that region. For distinguished service under fire in many battles and his conduct in handling matters under stress, Lieutenant Stark was promoted to a captaincy. In a clash in which a lieutenant and a captain were killed, and Major Rogers wounded, it was the valor, fortitude and resolution of Stark that saved his company from throwing away their lives in a panic flight before an overwhelming victorious force of the enemy, in which 116 of the enemy were killed or mortally wounded, and only 14 of his 78 rangers were killed and six wounded.

In the month of March, 1757, Captain Stark, acting commander in the absence of Major Rogers, saved Fort Henry by his forethought and vigilance. Following a series of severe battles in 1758, he obtained a furlough at the end of the campaign, and, on his return home, married Elizabeth Page, daughter of Compton Page, Dunbarton, N. H. In the spring of 1759 he joined the forces on the Canadian frontier, where he was ordered by General Amherst to open a road from Crown Point to Number Four on the Connecticut, a distance of 80 miles through a pathless wilderness.

In the spring of 1760, he had charge of the recruiting service in the Province of New Hampshire. The war in this part of the country having been brought to a close, he retired to the life of a farmer and miller with the good will of all his superior officers and associates. No event of public interest is recorded concerning him from this time until the commencement of the Revolution, when, within ten minutes after being advised of the activities of the British around Boston, he mounted a horse and went immediately to the scene. Upon the advice of Stark, about 1,200 men of his neighborhood volunteered to rendezvous at Medford, near Boston. He was immediately made colonel of a regiment. On the memorable day of June 17, 1775, at Bunker Hill, Colonel Stark's regiment formed the left of the American line under General Prescott. His action in the Battle of Bunker Hill is too well known to require repetition here. One incident occurred in the heat of that battle which is not generally known. It was reported to Colonel Stark that his son, a lad of sixteen, had been killed on the field of battle. Turning to the person who brought



him the information, he said that it was not the time or place to talk of private griefs, and ordered him back to duty. The report, however, proved untrue.

He remained on Winter Hill, near Boston, until the British evacuated that city in March, 1776. Washington, with the main body of the army, including Stark's regiment, proceeded to New York. Stark was then ordered to join the American army in Canada. He participated in the Battle of Three Rivers in that campaign, with much credit to himself, though he differed from his commanding officers as to the advisability of attacking the enemy's position there. He also disagreed with General Schuyler and all the general officers under him as to the advisability of falling back to Ticonderoga instead of taking a stand at Chimney Point opposite Crown Point.

In the reorganization of the army at this point by General Gates, Colonel Stark was appointed to command a brigade. Shortly afterward, Gates ordered him to reinforce General Washington on the right bank of the Delaware. In the subsequent attack upon Trenton, General Sullivan commanded the right wing, and Stark with his regiment led the vanguard, contributing his full share to this brilliant plan of Washington, in which 20 of the enemy were killed and 1,000 taken prisoners, and only two Americans killed and four or five wounded.

On the evening of the attack in Trenton he thus expressed himself to General Washington:

"Your men have long been occasioned to place dependence upon spades and pick-axes for safety. But if you mean to establish independence of the United States you must teach them to rely upon their firearms."

Washington replied:

"This is what we agreed upon. We are to march tomorrow on Trenton. You are to command the right wing of the advance guard and General Greene the left."

Stark happily stated that he could not have been assigned a more acceptable station.

He was with Washington at the Battle of Princeton, and remained with him until he established headquarters at Morristown. Just before the Battles of Trenton and Princeton took place, the term of his men expired, but, to a man, he induced them to engage for an additional six weeks. When this period expired he was sent back to New Hampshire to perform a recruiting service, and by March, 1777, had succeeded in obtaining a full regiment. Just concluding this important service, he learned that a list of promotions had been made in which his name did not appear, and those of junior officers were found. Ascribing this neglect of what he regarded as his just claims to unfriendliness of higher ranking officers and members of Congress, he stated his grounds of dissatisfaction to Generals Sullivan and Poor, surrendered his commission and returned home.

In taking this step he wished success to the arms of the Revolutionary forces, and in support of his good wishes fitted out for the army all the members of his family and servants who were old enough to bear arms. Colonel Stark's retirement was not looked upon with indifference. His heart was still in the cause of his

country. He pointed out to Generals Sullivan and Poor the dangerous situation at Ticonderoga and the necessity for defense there if the northern frontier was to be protected. A formidable army was entering the states from Canada, threatening junction of the force of Burgoyne with that of Gen. William Howe. This accomplished, the Colonies would have been broken into two parts. The retreat of the American Army from Ticonderoga was a gloomy apprehension by the colonies in the North. The Council and House of Delegates of New Hampshire had already voted their thanks for Colonel Stark's "steadfast attachment to his country's cause." The defenses of the frontier had fallen when John Langdon, a merchant of Portsmouth, N. H., and speaker of the Assembly, thus addressed its members:

"I have \$3,000 in hard money, I will pledge my plate for \$3,000 more. I have 70 hogsheads of Tobago rum which will be sold for the most it will bring. These are at the service of the State. If we succeed in defending our firesides and homes I may be remunerated, if not the property will be of no value to me. Our old friend Stark, who so nobly maintained the honor of our State at Bunker Hill, may be safely intrusted with the conduct of the enterprise and we will check Burgoyne."

The Assembly, infused with new life, formed the whole state militia into two brigades. One they gave to William Whipple, the other to John Stark. Stark refused at first to accept command. Finally, on condition that he would be accountable to no authority except that of New Hampshire, he again went into action on the bloody battle fields of the northern frontier in the cause of his beloved New Hampshire and his fellow patriots in all the Colonies. The succession of actions in which he participated with such signal success prior and subsequent to the Battle of Bennington are too well known to review here.

Congress had passed resolutions censuring his assumption of separate command. Without knowledge of them he had made himself the hero of the Battle of Bennington, two days before that censure reached him. He forebore personally to write Congress even of his triumph. However, that body wisely chose to take the initial steps toward conciliation, and, October 4, passed the following resolution:

"That the thanks of Congress be presented to General Stark, of New Hampshire Militia, and the officers and troops under his command for their brave and successful attack upon and victory over the enemy in the lines at Bennington, and that General Stark be appointed a Brigadier General in the Armies of the United States."

Following this, General Stark re-entered the Continental Army under General Gates, but later returned to New Hampshire for recruits and supplies, after which his services were required by Congress in another expedition to Canada, in which Generals Conway and Stark were to have second and third command under LaFayette. But no preparations were made, and the project was abandoned. The troops in the

north were then placed under General Stark in 1778.

Space does not permit our following the military detail of General Stark. He remained in the service of the Continental Army until the surrender of Lord Cornwallis, when he was called to the headquarters of General Washington, who gave his cordial thanks.

In 1786, he received the rank of major general by brevet in an act of Congress. He lived 45 years after becoming the hero of Bennington, surviving all the officers of equal rank of the American Army except General Sumter.

His son describes him as having been of "middle stature, well proportioned for strength and activity." He always rode on horseback even if accompanied by his family in a carriage. His features were prominent, his nose well formed, eyes light blue, keen and

piercing, deeply sunk under projecting eyebrows. His lips were compressed, his hair thick. His manner indicated courage, action and confidence in himself. Though blunt and firm, with a strong individuality, his kindness of heart made him popular with his troops. He was generous and hospitable and a man of strict integrity, independent and fearless, yielding to neither friend or foe.

He came through all his military experience without suffering a wound. He lived to the ripe age of 94, dying at Manchester, N. H., May 8, 1822.

He was made a Mason in Masters Lodge No. 2, Albany, N. Y. (now No. 5), January 8, 1778.

His statue was placed in the National Statuary Hall, Washington, D. C., in 1894, by the State of New Hampshire.—E. R., in *The New Age*.



#### AUGUST ANNIVERSARIES

Col. Daniel Coxe, who in 1730 was appointed Provincial Grand Master of New York, New Jersey and Pennsylvania by the Duke of Norfolk, Grand Master of England, was born August 31, 1673, at London.

Gen. John Stark, who on August 16, 1777, won the battle of Bennington, Vt., was born at Londonderry, N. H., August 28, 1928, and was a member of Masters Lodge No. 2, Albany, N. Y.

Jeremiah Van Rensselaer, ensign and paymaster during the American Revolution, and Lieutenant Governor of New York (1801-04), was born in New York State, August 27, 1738, and was a member of Masters Lodge No. 2 at Albany.

Maj. Gen. Nathaniel Greene, who was said to have worn, during the Revolutionary War, a Masonic jewel which was presented to him by General La Fayette, was born at Patowomut, R. I., August 7, 1742. In 1825 La Fayette assisted in laying the cornerstone Masonically of a monument to General Greene in Savannah, Ga.

Edmund Randolph, Governor of Virginia (1768-88) and Secretary of State during Washington's second administration, was born at Williamsburg, Va., August 10, 1753. In 1786 he was elected grand master of his native state.

Jonathan Belcher, known as the first native-born American to have become a Mason and who was Colonial Governor of Massachusetts and New Hampshire, died at Cambridge, Mass., August 31, 1757.

Sir William Johnson, superintendent of Indians in New York State, became first Master of St. Patrick's Lodge, organized at Johnson's Hall (now Johnstown), N. Y., August 23, 1766.

Frederick William III, King of Prussia, was born at Potsdam, Germany, August 3, 1770, and was made a Mason in a military lodge at Paris, France, in 1814.

Sir Walter Scott, a member of Lodge of St. David No. 36, Edinburgh, Scotland, was born in that city, August 15, 1771. On August 15, 1840, the foundation stone of a monument to his memory was laid by his lodge.

Capt. Meriwether Lewis of Lewis and Clarke fame, was born near Charlottesville, Va., August 18, 1774, and was made a Mason in "Door to Virtue" Lodge No. 44, in Albemarle County, Va.

David Brearly, statesman and jurist, first Grand Master of New Jersey (1786-90), and one of the compilers of the Protestant Episcopal Prayer Book in 1785, died, August 16, 1790.

Robert P. Dunlap, Grand Master of Maine (1830-31) and later Governor of that state, was born at Brunswick, Me., August 17, 1794.

Archibald Yell, Grand Master of Tennessee (1831), Governor of Arkansas (1840-44), and Brigadier General in the Mexican War, was born in North Carolina in August, 1797.

John Blair, first Grand Master of Virginia (1778) and a member of the convention to frame the U. S. Constitution, died at Williamsburg, Va., August 31, 1800.

Joseph H. Daveiss, noted lawyer, was elected Grand Master of Kentucky, August 30, 1811.

Dr. Robert Morris, who in 1850 established the Order of the Eastern Star, and in 1858 was elected Grand Master of Kentucky, was born near Boston, Mass., August 31, 1818.

Sir Walter Besant, one of the founders and treasurer of Quatuor Coronati Lodge No. 2076, London, was born at Portsmouth, Eng., August 14, 1836.

John Brown, first U. S. Senator from Kentucky (1792-1805) and a member of Lexington (Ky.) Lodge No. 1, died at Frankfort, August 29, 1837.

George C. Perkins, Governor of California and U. S. Senator from that state, was born at Kennebunkport, Me., August 23, 1839. In 1874 he became Grand Master of California.

Gen. Jose De San Martin, who liberated Argentina and Chile from Spanish rule, and established the Republic of Peru, died at Boulogne, France, August 17, 1850. He was made a Mason in Lodge "Legalidad," Cadiz, Spain, in 1808, and organized the first Masonic Lodge in Peru in 1821.

Count Goblet D'Alviella, Grand Commander of the Supreme Council of Belgium and member of the Belgian Parliament, was born at Brussels, August 10, 1846.

Marcelo H. Del Pilar, "Father of Filipino Masonry," was born at Bulacan, P. I., August 29, 1850, and was made a Mason in "Solidaridad" Lodge, Madrid, Spain, to which many Filipino patriots belonged.

Schuyler Colfax, Speaker of the



House of Representatives (1836-69) and subsequently U. S. Vice-President, was initiated in Lebanon Lodge No. 7, Washington, D. C., August 15, 1856.

John B. Floyd, Governor of Virginia (1849-52) and Secretary of War under President Buchanan, was a member of St. John's Lodge No. 36, Richmond, Va. He died near Abingdon, Va., August 26, 1863.

Anthony O'Sullivan, Grand Secretary of the Grand Chapter, R. A. M., of Missouri (1854-66), and Grand Recorder of the Grand Commandery, K. T., of Missouri (1863-66), died at St. Louis, August 11, 1866.

Alexander M. Dockery, Governor of Missouri (1901-05) and 3rd Assistant Postmaster General under President Wilson, was raised in Jackson Lodge No. 82, Linneus, Mo., August 20, 1866. In 1881 he became Grand Master of that state.

George W. Atkinson, Grand Master of West Virginia (1876) and Governor of that state (1897-1901), was exalted in Tyrian Chapter No. 13, R. A. M., Charleston, W. Va., August 1, 1873.

John C. Smith, Lieutenant Governor of Illinois (1884-88) and Grand Master of that state (1887-88), received the 33rd Degree in the Northern Jurisdiction, August 19, 1875.

Dr. Henry Suzzallo, noted educator, was born at San Jose, Calif., August 22, 1875, and was a member of the Scottish Rite Bodies at Seattle, Wash.

W. Frank Pierce, Grand Master of California (1909) and an Active Member of the Southern Supreme Council, was exalted in Oakland (Calif.) Chapter No. 26, R. A. M., August 14, 1882.

Gen. John C. Brown, Grand Master of Tennessee (1869) and Governor of that state, died at Redboiling Springs, Tenn., August 16, 1889.

George W. Vallery, 27th Grand Master of Knights Templar, U. S. A. (1925-28), became a Royal and Select Master in Denver (Colo.) Council No. 1, August 27, 1906.

Fred B. Balzar, Governor of Nevada (1927-34), was made a Mason in Inyo Lodge No. 221, Independence, Calif., August 28, 1908.

Benjamin F. Tracy, Secretary of the Navy under President Harrison (1889) and a member of Friendship Lodge No. 153, Oswego, N. Y., died August 6, 1915.

Marshall W. Wood, Past Grand Chamberlain and Member Emeritus of the Southern Supreme Council, died at Boise, Idaho, August 5, 1933.

#### LIVING BRETHREN

John H. Cowles, 14th and present Grand Commander of the Southern Supreme Council, was born at Dripping Springs, Ky., August 22, 1863.

"Billy" B. Van, vaudevillian and

manufacturer, was born at Reading, Pa., August 3, 1870, and is a member of Ivanhoe Commandery No. 36, K. T., New York City.

Edward O. Connor, Great Inchoonee (Supreme Head) of the Improved Order of Red Men, was born at Caledonia, Minn., August 7, 1871, and is a member of the Scottish Rite and Mystic Shrine at Spokane, Wash.

William H. Duckworth, Past Grand High Priest, R. A. M., of New Mexico, was born at Fort Dodge, Iowa, August 24, 1885, and is a member of the Scottish Rite Bodies at Santa Fe.

Paul S. Whiteman, famous orchestra leader, became a member of Columbian Council No. 1, R. & S. M., New York City, August 3, 1922, and was knighted in Ivanhoe Commandery No. 36, August 17, of that year.

#### BENJAMIN FRANKLIN, FREEMASON

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The genius of Franklin was so overwhelming, and manifested in so many directions, that no short paper can even list his achievements; the American Philosophical Society requires twenty large book pages merely to catalog his inventions, discoveries, accomplishments and the events in which he was intimately concerned. Printer, author, editor; inventor, scientist, diplomat; founder of schools, postal systems, government; ambassador, wit, speaker; philosopher, politician, and Freemason, he was not only the amazing intellect, the Voltaire of Colonial America, but one of the most complex and gifted men of all times. He was the Francis Bacon of his age, far ahead of the years in which he lived, and as such, the subject of criticisms from those who did not understand him.

Certain facts of his Masonic career stand out; particularly is it to be noted that Franklin was not merely a lodge member content with that and nothing more, but a Freemason intensely interested in his Craft, willing to give his enormous powers for its welfare, and leaving an indelible impress upon its history in this country. His activities were so great and his Masonry so influential in his life, there seems little reason for historians to quarrel about matters of dates and "firsts" in connection with his revered name.

We do not know exactly when Franklin was initiated; it was in 1731 and probably at the February meeting of St. John's Lodge in Philadelphia. Nor do we know when St. John's Lodge was born. From an old and extraordinarily interesting account book, the famous "Liber B," we know the lodge was in existence as early as December 8, 1730. Whether it was a "duly constituted

lodge" or a lodge meeting only under the authority of ancient custom, cannot here be stated. Many lodges in early days so met; the lodge at Frederickburg, for instance, in which Washington was initiated, had no charter until after he became a member, although oral tradition says it met under authority of Massachusetts.

Prior to his initiation, Franklin had poked a little fun at the Freemasons in his *Pennsylvania Gazette*. Some historians think this was to "advertise" himself to St. John's Lodge so that when he applied he would not be regarded as a stranger. Others see it merely as the witty writing of a man who knew little of the Fraternity. Whatever the reason, Franklin's membership changed his style of writing in the *Gazette*. He published story after story about Freemasonry in America in general and Pennsylvania and Philadelphia in particular; these have become foundation stones on which is erected the early history of Freemasonry in this nation.

That Franklin should immediately raise his head above the generality of the members of St. John's Lodge was inevitable. His whole life of public service, his boundless courage, which led him to express himself roundly on the non-popular side of many questions, his tremendous ability, would naturally bring him to the fore. It is not surprising then that he was very soon (1735) elected Secretary, an office he held until 1738. What is surprising, supposing our early brethren were as conservative as are we, is to find him a member of a committee to draft by-laws of his lodge in 1732; to this happening we are indebted for certain pages in "Liber B" in the handwriting of the great patriot.

Still more amazing in these days of lengthy years of service before a brother receives any recognition in Grand Lodge, is his appointment as Junior Warden of the Grand Lodge of Pennsylvania on St. John Baptist's Day, June 24, 1732. No attempt will here be made to go into those matters of Masonic historical controversy at issue between brethren in Pennsylvania and Massachusetts. No opinion is here expressed as to whether that Grand Lodge of Pennsylvania was or was not a "duly constituted body." Here the title is used as it was by Franklin. Even those who believe that this Grand Lodge was not "really" a Grand Lodge but only St. John's Lodge working as a Grand Lodge, are glad to know that Franklin became its Grand Master in 1734.

The first or Mother Grand Lodge was formed in London in 1717. Six years after *Anderson's Constitutions* was first published. The second edition

did not appear until 1738, and by 1734, the edition of 1723 was long exhausted. This was an opportunity—who better might print the *Constitutions* for American Masons than the Grand Master? The *Pennsylvania Gazette*, from May 9 to 16, 1734, carried the following advertisement:

"Just Published  
THE CONSTITUTIONS OF THE FREEMASONS: Containing the History, Charges, Regulations, etc., of that most ancient and Right Worshipful Fraternity, London printed. Reprinted by B. Franklin, in the year of Masonry 5734. Price Stitch'd 2s6. bound 4s."

The book was delayed; perhaps even Franklin's press was subject to the slowness which modern authors sometimes find in printing houses! It was not until August that the "Masons' Book" was ready; then seventy copies were sent to Boston, others to Charleston, and still later, more to Boston. Some fifteen copies of this Masonic rarity are still cherished in Masonic Libraries.

On November 28, 1734, he wrote twice to Massachusetts. One letter was to Henry Price "Right Worshipful Grand Master" and the Grand Lodge in Massachusetts. The other was to "Dear Brother Price." With one other, these are the only known letters Franklin wrote about Freemasonry. They are important enough to quote:

"Right Worshipful Grand Master and Most Worthy and Dear Brethren:

"We acknowledge your favor of the 23rd of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at

present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favours this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servts, Signed at the request of the Lodge,

"B. Franklin, G. M."

"Philadelphia, Nov. 28, 1734"

"Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, bent about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am, Your Affectionate Brother & Humb Servt"

"B. Franklin, G.M.  
"Pennsylvania.

"Philadelphia, Nov. 28, 1734"

"P. S.—If more of the Constitutions are wanted among you, please

hint it to me."

The address upon the letters is  
"To Mr. Henry Price  
"At the Brazen Head  
"Boston,  
"N. E."

These letters are variously "explained" according to the point of view of the apologists. M. W. Melvin M. Johnson, Past Grand Master of Massachusetts, noted Masonic historian, says:

"Should all other evidence and argument be disregarded, these letters are definite and final. They establish that Pennsylvania Masonry was wanting in authority, i.e., was not duly constituted; that Henry Price was the 'Founder of Duly Constituted Masonry in America.'"

Brother J. E. Burnett Buckenham, M.D., writing as Librarian and Curator of the Grand Lodge of Pennsylvania, in *The Amazing Benjamin Franklin*, says:

"Whether these letters were written as an excuse for bringing up the subject of the sale of more Constitution Books, or from a real (rather than fancied) danger to the Craft from not having a warrant of constitution, the writer does not pretend to say."

In 1738 were heard the first rumblings of that anti-Masonic excitement which was to shake the Masonic world nearly a hundred years later. A young man was killed as a result of a mock Masonic initiation. This was seized upon by a rival of Franklin, William Bradford, publisher of the *American Weekly Mercury*, as a pretext on which to launch attacks on Franklin and his connection with Freemasonry. The incident raised anxiety in the hearts of Franklin's father and mother over their son's being a member of the Order. To allay their fears, Franklin wrote his father, April 13, 1738, as follows:

"As to the freemasons, I know no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it; but for anything else, I must entreat her to suspend her judgment till she is better informed, unless she will believe me, when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

According to old Masonic and family traditions, the corner stone of the Statehouse in Philadelphia (Independence Hall), built while Franklin was Grand Master, was laid by him and the brethren of St. John's Lodge.

Franklin was too busy to visit much Masonically. In 1743 he held fraternal



communion with his brethren in the First (St. John's) Lodge of Boston. Later (1749) Thomas Oxnard, of Boston, appointed him Provincial Grand Master. This appointment lasted only a year; he was deposed from his high estate in 1750, when William Allen received the appointment; Allen immediately appointed Franklin Deputy Grand Master.

In 1752 he visited Tun Tavern Lodge; two years later he was present at the Quarterly Communication of the Grand Lodge of Massachusetts, and in 1755 he was prominent in the anniversary and dedication of the "Freemason's Lodge in Philadelphia" the first Masonic building in this nation. Late in 1760, with his son, Franklin visited the Grand Lodge in London.

Among his first actions in France, when he appeared as Ambassador, were affiliations with Masonic lodges. In 1777 he was elected a member of the famous "Lodge des Neuf Soeurs" (Lodge of the Nine Sisters, or Nine Muses) of Paris and in 1778 he assisted in Voltaire's initiation into this lodge. What a meeting that must have been, and what events may have had their beginnings in the meeting of these two brilliant minds—the Frenchman caustic, tart, rapier-like in wit, scathing in denunciation of wrong and evil; Franklin smooth, suave, direct, sensible, keen as his French contemporary—both laying aside their defensive arms of wit and diplomacy to meet upon the level and part upon the square. Alas, it was not for long—within the year Franklin helped bury the famous Frenchman with Masonic honors. The following year (1779) he was elected Master of the Lodge of the Nine Sisters; it is not definitely known how much he actually served or if he was but an honorary Master.

In 1782 he became a member of Lodge de Saint Jean de Jerusalem, and the following year was elected Venerable d'Honneur of that body. The same year he was elected honorary member of Lodge des Bons Am's (Good Friends), Rouen.

In the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Rev. Joseph Pilmore in St. Paul's Church, Philadelphia, on St. John's Day in December, 1786, Franklin was referred to as "An illustrious Brother whose distinguished merit among Masons entitles him to their highest veneration."

Four years later, April 17, 1790, Benjamin Franklin passed to the Grand Lodge above.

No catalog of Franklin's offices, services, dates, names and places adequately can convey the essential facts regarding his Masonic membership. Properly to evaluate them it is necessary to form an accurate mental pic-

ture of Franklin the man. But so much talent for so many activities makes it difficult to pick those facets of a many-sided jewel which best reflect the influence Freemasonry had upon him.

Most of his biographers are agreed that Franklin's genius showed to the greatest advantage in his philosophical concepts, and his abilities as an ambassador. The one pictures the man as he was "in his heart" which is not only good Masonic ritual but also good scripture, since "as he thinketh in his heart, so is he"; the other paints him a master of tact, of homely wit and fairly-mindedly keen in an age when wit had a rapier edge; as skilled in the arts of diplomacy in a time when intrigue, trickery and deceit were the very backbone of bargaining between nation and nation.

His whole life of service exemplifies the practice of toleration on the one hand, and a non-dogmatic, non-credic religion on the other. We cannot prove that he received the inspiration for these from the Freemasonry he loved and practiced, but neither can anyone prove the contrary. It is difficult to associate Masonic ideas with such thoughts as Franklin so often expressed, and not see a connection between.

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when Franklin saved it for the Union, and the Union for posterity, he said:

"The longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe, that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel."

It would be difficult to put much more Masonry in the same number of words. To his father he wrote:

"The Scriptures assure me that the last day we shall not be examined for what we thought, but what we did; and our recommendation will not be that we said, 'Lord, Lord!' but that we did good to our fellow creatures. See Matt. XXV."

The famous epitaph he wrote for himself so slightly conceals the Masonic theme of immortality as told in our Legend that all may read who run:  
The Body of

B. Franklin, Printer,  
(Like the Cover of an old Book,  
Its Contents torn out  
And stript of its Lettering and Gilding)  
Lies here, Food for Worms.  
But the Work shall not be wholly lost;  
For it will, (as he believ'd) appear  
once more,

In a new and more perfect Edition,  
Corrected and Amended  
By the Author.

Benjamin Franklin had everything that a reformer should have, except the desire to reform for the sake of the reformation. He improved everything which interested him, but he never tried to force his improvements into the lives of others. He could show a world a new way of making glasses, and that lightning comes down a kite string, and that daylight saving time adds to leisure, and that wit and humor win more causes than arguments and contention, but he did not try to "make laws about it." He improved the printing press, the army and navy, the common stove, ideas of ventilation, paved Philadelphia and made it a better lighted town, invented a hundred gadgets for common living, such as a three wheel clock, a combination library chair and step ladder (they can be bought to this day) an artificial arm to get books from a high shelf, but he never tried to improve or change or alter Freemasonry.

Franklin is generally conceded to have been a diplomat of the first rank, but only those who read history carefully know what a load he carried on his old shoulders when in 1776 he went

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thankful for our country, that this wise philosopher, this leader of men and of nations, had taken to his heart the immutable and eternal principles of the Ancient Craft.

CHAS. C. LITTLEFIELD

Funeral services for Charles C. Littlefield, who died Thursday, July 26, at the Masonic Hospital in Shrewsbury, were held at the Waterman chapel, 495 Commonwealth Avenue, Boston, Saturday afternoon, July 28, at 2.30 o'clock, burial in Mt. Hope cemetery. He was born in North Bridgewater, Mass., July 24, 1852.

Mr. Littlefield was secretary of Joseph Webb lodge continuously since 1888. He was marshal of the lodge in 1886. He was presented with a secretary's jewel in 1913 after twenty-five years of service and received the Henry Price medal in 1926. He was in line of officers of St. Omar commandery, Knights Templars, 1890-1914, was a life member of the St. Matthew's Royal Arch chapter; a member of Hyde Park commandery; active in the Odd Fellows and other fraternal bodies, and was a member of Massachusetts Society, Sons of American Revolution.

He married Mrs. Florence Evelyn Albertson Cogswell Nov. 20, 1913, who survives him. He is also survived by a niece, Mrs. John P. Merrill of Hyde Park. His home was at Bell Rock Manor, 34 Main Street, Malden.

Brother Littlefield was one of the oldest secretaries in point of service in this country. He had a fine grasp of the essentials of Freemasonry and a host of friends who will mourn his passing.

THE WAY OUR ENGLISH BRETHREN DO IT

At the annual meeting of the Grand Lodge of England in London last March, the brethren all stood while V. W. Bro. Charles R. I. Nicholl, Grand Director of Ceremonies proclaimed His Royal Highness, the Duke of Connaught and Strathearn, K. G., duly elected M. W. Grand Master of Ancient Free and Accepted Masters of England for the ensuing year, which he did as follows:

"Be it known, that the Most High, Most Mighty, and Illustrious Prince, Arthur William Patrick Albert, Duke of Connaught and Strathearn, Earl of Sussex, Knight of the Most Noble Order of the Garter, Knight of the Most Ancient and Most Noble Order of the Thistle, Knight of the Most Illustrious Order of St. Patrick, Great Master and First and Principal Knight Grand Cross of the Most Honourable Order of the Bath, Knight Grand Commander of the Most Exalted Order of the Star

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OLDEST MONTANA MASON

George Beatty, 96, who, lodge records revealed, was the oldest living Mason in the United States, died recently at his ranch home near Winston, Montana. He took the Masonic degrees in 1865 and was the last charter member of Morning Star lodge No. 5 of Helena. He rode horseback more than 100 miles to Virginia City in 1865 to take the degrees in the first Masonic lodge.

Beatty was born in County Tyrone, Ireland, May 11, 1837, and came to the United States with his parents as a boy of 10. In 1856 he enlisted in company F, United States dragoons, at New York city and was detailed for duty at Fort Leavenworth and later at Fort Laramie. After his discharge he went to Walla Walla, Wash., and then to Florence, Idaho, where he started following mining. He came to Montana in 1862, stopping at Bannack. He later worked at Virginia City, then engaged in freighting at Fort Benton and finally decided to settle down on a ranch on Beaver creek, Broadway county, where he lived from 1865 until his death.

TEMPLAR NOTES

GEORGIA: Dr. Hill recently delivered an interesting address on the historical background of Templarism. We should like to quote all of it, but are content to give the following:

"The thought of the Crusaders brings to mind the wandering knights in armor clad, with swords and shields and war-horses; and the ladies who created gallantry and crowned chivalry, whose ideas, formulated by their minds, were

forceful and clear, whose feelings, that sprang from their hearts, were queenly, rich and luxuriant, and the tone of whose lives was as pure as the liquid note of the woodlark's evening song as she calls to her mate.

"Numerous causes have been given for the first crusade, but the most generally accepted one is the brutal treatment to which the pilgrims were subjected on the roads of Palestine, and in Jerusalem itself.

"In 1097 the Crusaders marched through Northern Syria, and laid siege to the city of Antioch; and this was the first city taken from the Moslems, and remained in the possession of the Christians until they surrendered their rights in the land.

"In 1908 these gallant knights moved to their ultimate goal, which was Jerusalem; and when they came in sight of the Temple Area and the Holy Sepulcher they were fired with those celestial hopes, whose untiring wings waft the soul above all that is terrestrial; and whose sublime aspirations, whose angel fingers point to the illimitable sky and cheer the spirit with a foretaste of destiny full of glory, honor and immortality; and no power on earth could resist the attack of this holy zeal. On the northern wall where the Roman Emperor Titus had gained entrance a thousand years before, that most gallant knight of them all, Godfrey de Bouillon, first effected an entrance and unfurled his banner of victory over a captured tower; and soon the whole army of Crusaders had broken through and taken the city.

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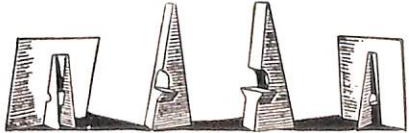
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"For fifty years the Crusaders were well organized and spent much time building castles, walls and monuments, and organizing a perfect feudal system under which every prince has his small army of peasants; but as time moved along, unholy jealousies and unchristian animosities crept into the hearts of the Crusaders, and touched their zeal with withering hand, and shattered their irresistible power of resistance. In 1187 Saladin organized the Mohammedan forces into a united army west of the Sea of Galilee, while the Crusaders were gathered on the Horns of Hattin, where Christ is supposed to have delivered the Sermon on the Mount; and the ultimate outcome of this death-struggle was a complete defeat of the Crusaders; and Jerusalem passed into the hands of the Moslems, where it remained until 1917, when the English army under General Allenby captured the land and marched into the city.

"There are several historical facts which stand forth in alto-relievo in my mind at this time; and I wish briefly to set them before you.

*Godfrey de Bouillon*; In 1098 God needed a man to lead men who were engaged in a noble cause and fired by a holy zeal; and when the clock struck for such a man, Godfrey de Bouillon stepped forth as the man of the hour. Bouillon is a small town in the Belgian province of Luxemburg; and in that beautiful little spot is the well preserved castle of Godfrey de Bouillon. There were a number of these Godfreys, but the fifth in the line of dukes sold his castle and his title to become a Crusader. It was he who first scaled the walls of the Holy City and triumphantly waved his banner to others to follow him. It was he who said when they tried to make him first king of Jerusalem, 'God forbid that I should wear a crown of gold where my Master wore a crown of thorns.' It was he who acted as the military ruler for one year until they could find a suitable king in the person of his brother Baldwin. It was he who formulated the laws of the land by gathering together the best that could be had from the different countries represented in the Crusade, and stored these laws in the Holy Sepulcher where they remained until the Saracens destroyed them. It is his name that honors the Commandery of which I am proud to be a member.

"*The Knights Templar*: The road from Jaffa to Jerusalem was infested with bandits; and it was sure death for a pilgrim to be caught alone or to fall behind the caravan moving along that way. A Burgundian knight, Hugh de Payens, joined with several other knights to protect these pilgrims along this way. They were allowed to re-

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side in the Temple Area; and because of this fact they were called Knights of the Temple, or Knights Templar. Their oaths were threefold—chastity, poverty and obedience. Their motto was, 'Not unto us, O Lord, but unto Thy name be glory.' Their uniform was a white robe with a red cross over the left breast. They grew rapidly in numbers and were joined by many noble and wealthy knights; and chapters were established in many places in Palestine, Syria and Europe. It has been said that they never asked the number of foes but where could they be found. There were our predecessors in Templarism.

"*The Knights of St. John*: About the same time another Order was organized to take care of the sick and wounded pilgrims. They resided near the Holy Sepulcher, where they built a hospital to accommodate well nigh one thousand patients. They were called the Knights of St. John, or the Knights Hospitalers. They also became military in nature and established 'chapters over the earth.'

"*The Ode to the Skull*: A little more than one hundred years ago a marvelously beautiful and impressive poem, in a fairly clerky handwriting, was found at the feet of a skeleton of remarkable grace and shapeliness, in the Royal College of Surgeons of England. A large reward was offered for the name of the author, but his identity has never been revealed. That poem has been called 'Th Ode to the Skull.'

\* \* \* \*

NEW MEXICO: John Temple Rice of Texas, speaking before the Grand Commandery of New Mexico, said:

"It seems to me that our present condition in Templarism is due to the waning of interest. We must have concerted action in order to bring back this lack of interest in the subordinate commanderies, and to accomplish this, the Grand Commandery should be the

leader in such an undertaking. One of the finest records to have is for all the commanderies to have representatives at these annual conclaves, and best of all is for the officers themselves to be present rather than to send a proxy. This is of inestimable benefit and will prove to be profitable to the Commanderies."

\* \* \* \*

NEW YORK: (Charles Orr) "Representatives of many forms and Rites of Masonry are upon this platform today. Masonry is universal. By this statement I mean that it includes the religious beliefs of all races of men. It does not advocate one religious doctrine in preference to another. On the contrary, Masonry opens its doors to all sincere men who believe that it is impossible to explain the mysteries of the Universe without some type of a God concept. But it does not dictate or dogmatize concerning the precise form of that religion. Masonry welcomes the Buddhist and the Brahmanist, the Taoist and the Confucianist, the Parsi and the Christian, the Mohammedan and the Shintoist with the same hearty sincerity. Even the man who is not affiliated with any particular sect or religious system may find a home within the portals of Masonry, provided only that his ideals are lofty and that he is not an atheist.

I cite these things in a general way to show through all the ages every type and Rite of Masonry, of which I know anything, has been a guardian to those eternal virtues and values upon which man builds his way towards God.

Templar Masonry, alone of all Rites and Orders of Masonry, requires of its votaries a belief in the Christian religion. What a challenge in this hour of change and upheaval, when mankind needs so sorely to get back to its spiritual life and its spiritual consciousness."

**MEMBERSHIP STATISTICS FOR THE UNITED STATES AND CANADA**

The figures below represent the annual compilation of Masonic membership statistics, as derived from figures submitted by the various Grand Secretaries, or taken from the official publications of Grand Lodges. It will be noted also that of the fifty Grand Jurisdictions of the United States, all suffered a loss in membership, with the exception of Minnesota, whose membership remained the same.

In the Canadian Grand Jurisdictions all lost membership during the past year.

**COMPARATIVE STATISTICS OF GRAND LODGES IN THE UNITED STATES**

Year	Lodges	Members	Decrease* or Increase
1929 .....	16,529	3,303,629	30,134
1930 .....	16,579	3,304,305	676
1931 .....	16,416	3,287,153	17,152*
1932 .....	16,372	3,224,695	62,458*
1933 .....	16,249	3,081,429	143,366*
1934 .....	16,149	2,910,273	171,156*

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State	Date	Lodge	Membership	Decrease
Alabama	Sept. 15, 1933	521	30,927	6,134
Arizona	Dec. 31, 1933	38	6,169	416
Arkansas	Oct. 1, 1933	506	27,335	4,004
California	July 31, 1933	580	136,694	3,942
Colorado	June 30, 1933	147	32,671	861
Connecticut	Dec. 31, 1933	128	41,674	2,528
Delaware	June 24, 1933	22	6,000	73
Dist. of Columbia	Sept. 30, 1933	45	21,560	918
Florida	Dec. 27, 1933	232	21,793	2,423
Georgia	Aug. 31, 1933	545	46,444	5,369
Idaho	June 30, 1933	81	9,853	299
Illinois	June 30, 1933	1,012	264,151	15,102
Indiana	Dec. 31, 1933	555	117,680	4,998
Iowa	Dec. 31, 1933	556	74,820	4,533
Kansas	Dec. 31, 1933	448	69,280	4,871
Kentucky	Aug. 31, 1933	551	49,552	3,826
Louisiana	Dec. 31, 1933	256	24,146	2,112
Maine	April 5, 1934	207	40,721	1,431
Maryland	Oct. 31, 1933	122	32,572	1,153
Massachusetts	Aug. 31, 1933	329	118,816	3,816
Michigan	Jan. 1, 1934	508	130,157	7,551
Minnesota	Dec. 31, 1933	310	58,289	Same
Mississippi	Aug. 31, 1933	349	20,278	3,917
Missouri	June 30, 1933	646	101,527	5,788
Montana	June 30, 1933	135	19,397	759
Nebraska	Dec. 31, 1933	292	37,092	2,173
Nevada	April 15, 1934	25	3,046	98
New Hampshire	April 15, 1934	81	14,337	769
New Jersey	Dec. 31, 1933	278	89,963	3,982
New Mexico	Dec. 31, 1933	56	6,071	574
New York†	Dec. 31, 1933	1,032	312,229	20,090
North Carolina	Dec. 31, 1933	362	30,365	3,279
North Dakota	Dec. 31, 1933	129	13,427	1,439
Ohio	July 31, 1933	621	190,355	9,029
Oklahoma	Jan. 1, 1934	439	51,533	6,367
Oregon	Dec. 31, 1933	174	27,092	1,944
Pennsylvania	Dec. 27, 1933	568	201,637	6,958
Philippine Islands	Nov. 30, 1933	105	5,791	301
Rhode Island	April 30, 1933	43	18,445	468
South Carolina	Jan. 1, 1934	281	21,485	1,904
South Dakota	Jan. 1, 1934	180	17,431	776
Tennessee	Oct. 31, 1933	431	40,809	3,692
Texas	June 24, 1933	952	116,207	9,867
Utah	Jan. 1, 1934	26	4,803	149
Vermont	June 14, 1933	103	19,173	423
Virginia	Dec. 31, 1933	350	43,797	2,053
Washington	Dec. 31, 1933	266	43,809	4,350
West Virginia	Aug. 31, 1933	165	32,330	1,068
Wisconsin	Dec. 31, 1933	312	58,378	2,323
Wyoming	June 30, 1933	49	8,162	256
		16,149	2,910,273	171,156

†Excluded duplication by Dual Membership.

CANADA, 1933-1934				
Alberta	Dec. 31, 1933	157	13,070	547
British Columbia	Dec. 31, 1933	116	14,716	541
Canada	Dec. 31, 1933	568	108,887	5,113
Manitoba	Dec. 31, 1933	106	11,698	364
New Brunswick	Aug. 22, 1933	43	5,925	73
Nova Scotia	May 28, 1934	83	9,263	344
Prince Edward Is.	May 31, 1933	15	1,177	39
Quebec	Dec. 31, 1933	93	15,243	507
Saskatchewan	Feb. 28, 1934	199	13,559	388
		1,380	193,538	7,916

—Grand Lodge Bulletin (Iowa).

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OF SURREY INSTALLED

In Mark Masons Hall, Great Queen  
St., London, England, on Wednesday,  
July 18th, Worshipful Brother Col.  
Hon. Stuart Playdell-Bouverie, D.S.O.,  
O.B.E., T.D., P. Dep. G. D. C., was  
installed as Provincial Grand Master  
of Surrey, the investiture being made  
by the Most Worshipful Grand Mas-  
ter, the Rt Hon. The Earl of Strad-  
broke, K.C.M.G., C.B., C.V.O., C.B.E.,  
assisted by officers of the Grand Lodge  
of England.

The attendant ceremonies were  
clothed with the high dignity accorded  
so distinguished a brother and in ac-  
cordance with the impressive ritual pre-  
scribed for an event of such impor-  
tance and which are so ably executed  
by our British brethren.

Under the guidance of the newly  
elected P. G. M. it is expected that  
Surrey will rise to greater heights than  
ever in its devotion to the high ideals  
of ancient Craft Masonry.

100th ANNIVERSARY  
CELEBRATED

Old Milledgeville, Ga., often men-  
tioned in American Masonic tradition,  
was the scene on June 22, 1934, of the  
celebration of the 100th anniversary  
of the dedication of probably its most  
noted building, known as Masonic Hall.

Plans for this building were devel-  
oped in 1828 and carried forward to  
completion by three of the four Ma-  
sonic bodies now occupying it. The  
cornerstone was laid June 25, 1832, by  
the Grand Lodge with Grand Master  
S. Rockwell officiating. Two years  
later, June 22, 1834, the building was  
dedicated, with Judge Iverson Lewis  
Harris, then Master of Benevolent  
Lodge No. 3, presiding. A feature of  
the celebration was the presence of a  
great-grandson and grandson of Judge  
Harris, one Mr. Joseph Terrell An-  
drews, present Master of the Lodge, in  
charge of the ceremony, and the other,  
Dr. T. M. Hall, Master in 1904, and  
now chairman of the board of self-per-  
petuating trustees of the building.

The Masonic bodies which make the  
hall their home are: Benevolent Lodge  
No. 3, chartered in 1817; Temple  
Chapter No. 6, chartered in 1820, and  
the second oldest in the State of Geor-  
gia, Georgia Council No. 4, chartered  
in 1826, and Plantagenet Commandery  
No. 12, K. T., chartered after the hall  
was completed.

Unique, with an open spiral stair-  
case extending from the first floor to  
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space on the fourth.

A greatly prized piece of furniture  
stationed in one of the lodge rooms is  
an old-fashioned chair upholstered in  
rich red velvet. In it was seated the  
Marquis de LaFayette when he visited  
and presided over a meeting of Benevo-  
lent Lodge No. 3 in 1825. A recital of  
the formalities of this incident in  
American Masonic history is appropri-  
ately connected with the 100th anni-  
versary of the death of that noted  
personage in American political history,  
which occurred in 1834.

It appears that on March 28, 1825, a  
committee of Masons presented an in-  
vitation to General LaFayette to visit  
the lodge, in which they said:

"We, in behalf of the Brethren, so-  
licit the favor of our distinguished and  
worthy Brother, LaFayette, that he  
will honor our infant institution with  
a visit, this day, at such time as to him  
may be most convenient."


To this the Marquis replied: "I am  
most happy in having an opportunity  
in visiting the Masonic Fraternity at  
this place, my stay being so short. I  
must avail myself of their kind invita-  
tion between the hours of ten and  
eleven o'clock, this morning on my way  
to the Statehouse."

On behalf of the Lodge its Master,  
Mr. S. Rockwell, addressed General  
LaFayette and in closing said: "Unable  
as I am to command language appro-  
priate to my emotions, I can only ask  
acceptance of the sincere homage of  
the warm hearts that survived you, ac-  
companied with an ardent prayer to  
the Supreme Master of Heaven for  
your prosperity, peace and happiness."

### AN OLD MASON OF CALIFORNIA

Mr. Hosea Q. Morton, who lives at  
11667 Goshen Avenue, Brentwood  
Heights, West Los Angeles, Calif., is  
believed to be the oldest Mason resid-  
ing in that state. He was born at  
Etna, Maine, June 3, 1839, and was  
raised to the Sublime Degree of Master  
Mason in Horeb Lodge, Lincoln, Me.,  
in August, 1863. He moved to Provi-  
dence, R. I., and, demitting from Horeb  
Lodge, became a charter member of  
Nestell Lodge No. 37, of which he is  
a life member. The latter lodge has  
furnished two Grand Masters of Rhode  
Island, Fred D. Stiles, Past Grand  
Master, and Augustus F. Rose, present  
Grand Master.

Vigorous and active in Masonic, reli-  
gious and patriotic work, Mr. Morton  
is a Civil War veteran. He served  
throughout that war and was in thirty-  
eight skirmishes and battles.



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### MASONIC TYPES

Have you ever noted the different  
types in Freemasonry? There are sev-  
eral and each has its distinct place in  
the Craft.

The Masonic Scholar delves into the  
dim and dusty records of the past,  
bringing to us many interesting facts  
and much useful knowledge. With his  
eyes ever fixed on the highest peaks, he  
seeks to learn of the future by the  
knowledge he has gained of the past  
from the footsteps of those who have  
gone before, bringing this knowledge  
to his brethren for them to use if they  
will. To this type we owe much, if  
for nothing more than to raise the  
eyes of his brethren from the ground  
over which they travel, teaching them  
the beauty in life and Masonry, ele-  
vating them above the material things  
if only for a short time.

The second type is the Ritualist. It  
is he who insists on letter-perfect work,  
and deems it his mission to keep intact  
the beautiful language of the degrees  
handed down to us from our fore-  
fathers, keeping us in the well defined  
trail they left for us. If it were not  
for this type, there would be no square  
and angles in our work. We would  
soon take too many short cuts and the  
work would lose all proportion. The  
one particular danger that this type  
should avoid is this: They sometimes  
become so interested in seeing that the  
degrees are letter perfect, that they  
lose sight of the beautiful underlying  
principles and what these degrees  
should teach.

Then we have the plodder, who wins  
to the top by hard work and constant  
attendance. This type usually carries  
the largest burden of the routine work,  
which, as a rule, is not as interesting as  
the rest, but he keeps his brethren ever  
moving onward and upward. When  
the travelling is rough, his strength  
and courage keep them going.

The last type in this classification  
has by far the largest majority. It is  
represented by the silent brothers who  
take their degrees and attend lodge just  
once in a while. Fortunately for the  
future of Masonry, the greater percent-  
age of this type is doing Masonic work,  
and living Masonic lives, doing their  
duty as they see it and seeking no  
credit for it.—*New South Wales Ma-  
sonic Journal.*

### CLANDESTINE LODGES DISSOLVED

A number of clandestine lodges have  
been operating in Pennsylvania and it  
is gratifying to learn that the following  
lodges have agreed to dissolve and dis-  
band. Copies of such agreements are  
now in the hands of representatives of  
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ber and location of the clandestine lodges thus disbanding are: Erie No. 119, Erie; Mt. Olivet No. 122, Tyrone; Victory No. 110, Uniontown; Portage No. 116, Portage; Eureka No. 103, Lancaster; Acacia No. 105, Lebanon; Harmony No. 187, Douglasville; Temple of Truth No. 170, Warren; Amity No. 149, Shoemakersville; Lafayette No. 168, Easton; Continental No. 140, York; Fidelity No. 133, Philadelphia; Tube City No. 128, McKeesport; Joppa No. 101, Harrisburg; and Reading Perfect Harmony No. 102, Reading.

### free-MASONS

An early use of the word "Freemason" is said to be found in an extract from "A Description of Leicestershire," by William Benton, 1622, which is as follows:—

"Woodhouse, so called for that it stood upon the skirt of Charnwood Forest. . . . In this place Henry Beaumont, earl of Bougham, built here a very faire and stately chappell of Ashler Stone, 1338 13 Ed. III. It was againe repaired in the 28 of Henry the Sixt, for I have seene a Deede of Covenants made between Robert Farnham of Quardon, of the one part and a certaine free-Mason, for the new building of the Steeple, and the repaire of the Church dated the said 28th Henry the Sixt. It was then new glazed and repaired as I should guesse by the armies of King Henry the Sixt, standing in the East window of the Chappell."

### 70 YEARS A MASON

William H. Sanborn of 10 Cottage Avenue, Nashua, N. H., has issued a challenge to any Mason to furnish a longer record in Craft Masonry. He is 92 years old, a resident of Nashua, N. H. for many years, and was made a Mason February 15, 1864, taking the third degree in Harwood Lodge, Machias, Maine. He is a Civil War veteran, having served the full four years of that conflict and is in pretty good health for one of his years.

The CRAFTSMAN congratulates this venerable brother on his longevity and devotion to the Craft, with confidence that few will rise to challenge his unique record.

### MASONIC NOTES

Drs. Lewis B. Bates, William M. James and Lawrence Getz, members of the Medical Association of the Isthmian Canal Zone, Panama City, were recently awarded gold medals by the American Medical Society "for excellence of presentation of an exhibit illustrating diagnosis of pathology of human amebiasis."

Drs. Bates and James were former Deputies of the Supreme Council, Scot-

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tish Rite of the Southern Jurisdiction in the Canal Zone. Dr. Getz is also an active member of the Masonic Fraternity there.

Mr. Robert Clarke, a Mason for more than 71 years and Past Master of Arctic Lodge No. 394, New Harmony, Ind., passed away in that city May 22, 1934, at the age of 95.

Raised in a Military Lodge of the Union Army at Danville, Ky., January 1, 1863, Mr. Clarke became affiliated with Arctic Lodge No. 394, January 10, 1870.

In the settlement of the estate of Mr. Charles E. Hughes, 32°, who died at his home in Long Beach, Calif, in 1932, it was revealed that he left Hastings (Nebr.) Scottish Rite Bodies nearly \$19,000. This enabled these bodies to retire about half of their indebtedness.

Devoted to the Craft, Mr. Hughes was Past Master of his Blue Lodge, past presiding officer of most of the Scottish Rite and York Rite bodies and once a member of the Shrine Patrol.

Unassuming in manner, he quietly did what was assigned to him. He thus lived and demonstrated Masonic teachings in his daily walk of life.

### ENGLISH MASONIC NOTES

The Duke of York, Grand Master for the Provincial Grand Lodge of Middlesex and second son of the reigning King of England, has been elected a member of the Royal Order of Scotland. He was recommended by his brother, the Prince of Wales, Deputy Grand Master and Governor of the Order. Formal initiation will take place in Edinburgh at a meeting yet to be stated.

Born in May, 1864, Lord Cornwallis, Deputy Grand Master of the United Grand Lodge of England since 1926, recently celebrated his 70th birthday. He was raised in Douglas Lodge No. 1725, Maidstone, in 1894; was Junior Grand Warden of the Grand Lodge in 1901, and has been Provincial Grand Master for Kent since 1905.

Prince George, fourth son of the reigning King of England, was recently appointed Provincial Grand Master for the Province of Wiltshire. He was initiated in Navy Lodge No. 2612, London, in 1928, and following his brother, the Duke of York, became Master of that lodge. In April, 1933, he was appointed Senior Grand Warden of the United Grand Lodge of England.

The Bishop of Birmingham, Dr. Barnes, defended in his address at the laying of the cornerstone of a new

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church at Ward End, in that city, the association of the Church with Free-masonry. He declared that condemnation of such association had never been the tradition of the Church of England.

A few of the Bishops, many of the clergy and innumerable members of the Church, high in civic and military life of the nation, are members of the Craft.

The United Grand Lodge of England concluded its 136th anniversary festival of the Royal Masonic Institution for Boys on June 13th. The proceeds of the undertaking totaled £98,912 17s. 8d., which was far beyond what was expected.

More than £400,000 has been contributed to the three Royal Masonic Institutions of England during the year 1934. Remarkable success has attended other charity work of the various Masonic bodies of that country this year.

Dr. G. M. Gray, District Grand Master of Nigeria, spoke recently at a meeting of Horus Lodge No. 3155, London, Eng. Nigeria, a British protectorate in West Africa with a population of 20,000,000, being the largest of the Crown Colonies, has 17 lodges under the English; 6 under the Scottish, and 2 under the Irish Constitutions. Only about 2,000 Europeans occupy this protectorate of 338,000 square miles, and to consecrate a lodge last year Dr. Gray had to travel 3,000 miles.

Declaring that Masonry in Nigeria has many difficulties unknown to the Masons in England, he related that while the ceremony was actually taking place at a previous consecration head hunters made a raid not far distant in which ten people lost their heads.

Kingston Lodge No. 1933, Kingston, Jamaica (English Constitution), was the scene of a unique experience when Mr. George Webster was raised to the Sublime Degree of Master Mason with his four brothers occupying the positions of Master, Senior Warden, Junior Warden, Senior Deacon, and his father the position of Junior Deacon. Mr. Carl R. Webster is a Past Master of the lodge. George, who was initiated in 1929 when Carl was Master, was passed to the Second Degree in Alliance Lodge No. 4089, Maymyo, Burma.

A Jamaica Rhodes scholar in 1924, George Webster graduated at Oxford University, entered the Indian Civil Service, and now Undersecretary to the Finance Department of Burma, awaited a holiday when he might return home and be raised in his Mother Lodge.

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## ALL SORTS TYPE-ICAL

Theysitlikethisuponaseat,  
And now and then they kiss,  
And then he says some darn-fool thing  
and then they sit  
Like ..... This.

## NOT IN THE SCRIPT

A well-known actor was appearing in a play in which a thunderstorm played an important part. One night in the middle of a speech he was interrupted by a terrific peal.

The annoyed actor looked up into the flies and said, "That came in the wrong place."

And the angry stage-hand replied, "Ow, did it? Well, it came from 'eaven."

## A SLIGHT DELAY

Tom: "I hear as how your old missus be dead, Jarge."

Jarge: "Yes, she died on Monday."

Tom: "Sorry to hear that. When is the funeral?"

Jarge: "Next Monday."

Tom: "That be a powerful long time to keep her, don't it?"

Jarge: "Well, it's like this. On the day we were married my missus say to me, 'Jarge,' she say, 'you and me will have a nice quiet week together,' an' Tom, we're just now a-having of it."

## STILL GOING STRONG

"Has your vicar been in this parish long?"

"Yes, sir, he's been the incumbance here for nearly forty years."

## EXPLAINED

First Dame—Wonder what's wrong with that tall blond guy over there. Just a minute ago he was getting awful friendly, and then all of a sudden he turned pale, walked away, and won't even look at me any more.

Second Dame—Maybe he saw me come in. He's my husband.

## HOT DOG!

The teacher was telling her class in natural history a story. She stopped and inquired who could tell her what a ground-hog was. A hand waved frantically.

"Well, Margaret," said the teacher, "you may tell us what a ground-hog is."

"Please, mam, it's a sausage," answered Margaret.

## MUST ECONOMIZE

"Does your wife object to your smoking in the house?"

"She objects to my smoking anywhere; she says it's too expensive having both of us do it."

## HENCE 'AWKINS

A cockney couple visited a picture gallery and stood for some time gazing at a picture entitled "Hawking in the Olden Days."

"Well," said the puzzled 'Enry, "they didn't 'arf do it—my word—'orseback and all!"

"Rather," agreed 'Arriet, "but what are they 'awking?"

"Blowed if I know," responded 'Enry, "unless they're trying to sell their blinking parrots."

## VANISHING ACT

"Mamma, when the fire goes out where does it go?"

"My dear boy, I don't know. You might just as well ask me where your father goes when he goes out."

## HEAR YE! HEAR YE!

A Negro was arrested and brought before a commissioner for having a still on his premises. He was asked by the commissioner, "How do you plead?" The Negro said:

"I pleads guilty and waives the hearing."

"What do you mean, 'Waive the hearing?' " asked the commissioner.

"I means I don't wanta heah no mo' about it."

## NOR EVER WILL

"Listen, pop, how long will it be before I will be old enough to do just as I please?"

"I don't know, son. Nobody has ever lived that long, yet."

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"I use no trunks," the salesman replied.

"Oh, I thought you wuz one of these traveling salesmen gentlemen," said the porter.

"I am, but I sell brains, understand? I sell brains."

"Well, excuse me, boss, but youse the first traveling fella' that's been here this season who ain't carrying no samples."

LOVE WINS

He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win:  
We drew a circle that took him in.  
—Edwin Markham.

LATER ON, PERHAPS

Mrs.—"The couple next door seems to be devoted. He kisses her every time they meet. Why don't you do that?"

Mr.—"I don't know her well enough yet."

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*"If I could write one little word  
Upon the hearts of men,  
I'd dip into the fount of love  
And write with golden pen  
One little word, and only one,  
And feel life's work on earth well done;*

*For every heart would speak to me,  
The children of Fraternity."*

*"The angel throng would sing a song,  
The sweetest ever heard,  
If they could read in human heart  
That precious little word,  
For kindly thoughts and kindly deeds  
Are treasures more than crowns and creeds—*

*In these the angel hosts would see  
The children of Fraternity."*

*"A man will need no other creed  
To guide him on life's sea,  
If he embarks upon the ark  
Of true fraternity.  
For love divine will clasp his hand  
And lead him to the promised land;  
Love to his fellowman shall be  
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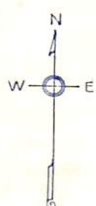
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